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THE
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS:

VOL. XV.

NEW-YORK:

MISSION HOUSE, 23 CENTRE-STREET.

PHILADELPHIA:

MISSION ROOMS, 29 SANSON-STREET

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THE
FOREIGN MISSIONARY CHRONICLE.

Vol. XV.

JANUARY, 1847.

No. 1.

Board of Foreign Missions.

A General View of the Missions of the Board.

India: Lodiana Mission.

LODIANA.

A city near the river Sutlej, on the leading route from Delhi to Lahor, 1120 miles north-west from Calcutta: population, about 70,000. Occupied first as a mission-station in 1834.

Missionaries: the Rev. Messrs. J. Porter, L. Janvier and J. H. Morrison; Mrs. Janvier and Mrs. Morrison; Golak Nath, native licentiate preacher; — native teachers. Mr. and Mrs. Morrison sailed from this country to join this station in August last.

Church: 15 communicants.

Schools: in the High school, 54 pupils; Vernacular school, 20; Orphan girls' school, 9.

Printing Press: printing recommended, after the disastrous fire, with better facilities for efficient and safe labour; works printed in the Hindustani, Hindi, and Panjabi.

SAHARUNPUR.

A city near the river Jumna, 105 miles north-east from Delhi, 130 miles south-east from Lodiana; inhabitants, about 40,000. Occupied first as a mission-station in 1836.

Missionaries: the Rev. J. R. Campbell; Mr. A. Rudolph, teacher; Mrs. Campbell and Mrs. Rudolph; J. Coleman, catechist; — native assistant; — native teachers.

Schools: in the Orphan boys' school, 10 pupils; English and Vernacular school, 18.

Church: — communicants.

SABATHU.

A town in the lower ranges of the Himalaya mountains, in the Protected Hill States; population of Sabathu and its immediate neighbourhood, about 12,000. Occupied first as a mission station in 1836.

Missionaries: the Rev. J. Newton; Mrs. Newton; the Rev. J. M. Jamieson is at present in this country, to provide for the education of his children.

MERUT.

A city of about 70,000 inhabitants, 32 miles east from Delhi. Occupied first as a mission station in 1843.

Missionaries: the Rev. J. Caldwell; Mrs. Caldwell; J. Gabriel, native assistant.

India: Furrukhabad Mission.

FUTTEHGHUR—FURRUKHABAD.

The former place is a military post of the East India Company, on the river Ganges, about 750 miles north-west from Calcutta, and near the large city of Furrukhabad, of which it may be considered the port. Occupied first as a mission-station in 1839.

Furrukhabad contains about 120,000 inhabitants. Two of the houses of the mission families are near this city, which were erected in 1842.

Missionaries: the Rev. Messrs. J. L. Scott, W. H. McAuley, Gopee Nauth Nundy; Mrs. Scott, Mrs. McAuley, and Mrs. Nundy; — native teachers; the Rev. H. R. Wilson, jr., and Mrs. Wilson are at present in this country, on account of Mrs. W.'s health.

Church: 31 communicants.

Schools: in the Orphan school, 48 boys and 54 girls; City school, 135 scholars; Bazar schools, 57 scholars.

MYNPOORY.

A town about 40 miles south-west from Furrukhabad,

containing 12,000 inhabitants, in the midst of a densely settled country. Occupied first as a mission station in 1843.

Missionaries: the Rev. J. J. Walsh; Mrs. Walsh; Hulasi, native assistant; — native teachers.

School: in the English and Vernacular school, 100 pupils.

AGRA.

An important city on the river Jumna, the capital of the new Presidency; population, estimated at from 60,000 to 100,000. Occupied first as a mission station in 1846, and connected for the present with the Furrukhabad mission, being distant from Fattelghur about 120 miles towards the west.

Missionaries: the Rev. Messrs. J. Wilson and J. C. Rankin; Mrs. Rankin; Mrs. Wilson, at present in this country to provide for the education of their children.

The Rev. Messrs. D. Irving, A. H. Seeley, and R. M. Munnis, and Mrs. Irving and Mrs. Seeley, who sailed for India in August last, will be connected with the Furrukhabad Mission—their stations to be designated after their arrival.

India: Allahabad Mission.

ALLAHABAD.

A city at the junction of the rivers Ganges and Jumna, 475 miles north-west from Calcutta, with a population of about 70,000 inhabitants. Occupied first as a mission station in 1836.

Missionaries: the Rev. Messrs. J. Warren, J. E. Freeman, J. Owen, J. Wray, and their wives; — native assistants; — native teachers.

Church: 20 communicants.

Schools: in the Orphan schools, 30 boys and 19 girls; High school, 12; Bazar schools, 150; Bazar female school, 60.

Printing Press: printed during the year 4,579,000 pages, in Hindi, Hindustani, Sanscrit, and English.

China: Ningpo Mission.

NINGPO.

Ningpo is situated in lat. 29° 55' N., and long. 121° 42' E.; population, estimated at 300,000. Occupied first as a mission-station in 1844.

Missionaries: the Rev. Messrs. W. M. Lowrie, M. S. Culbertson, R. Q. Way, M.D., J. W. Quarterman; Mr. R. Cole, printer; D. B. McCartee, M.D.,—Mr. Quarterman having sailed for this station in July.

Church: 10 communicants.

School: in the boarding school, 30 pupils.

Printing Press: from the commencement of its operations in June, 1844, to December, 1845, 3,576,000 pages were printed. The printing is executed not upon the wooden blocks of the natives, but with divisible metallic types.

CHUSAN.

The city of *Tinghai*, on the island of Chusan, distant about 60 miles from Ningpo, has been occupied since 1845 as a mission station. It is considered doubtful whether foreigners will be allowed to reside in Chusan, after the island has been restored to the Chinese by the British.

Missionaries: the Rev. A. W. Loomis; Mrs. Loomis.

School: in the boarding school, 10 pupils.

China: Amoy Mission.

AMOY.

The city of Amoy is situated in lat. 24° 27' N.; it contains about 200,000 inhabitants. Occupied first as a mission-station in 1843.

Missionaries: the Rev. Messrs J. Lloyd and H. A. Brown.

China: Canton Mission.

MACAO—CANTON.

The only station of this mission is still at Macao, though it is considered important to remove it to Canton as soon as practicable. Canton is in lat. 23° N., and long. 113° E. Macao was occupied as a mission-station in 1842.

Missionaries: the Rev. Messrs. A. P. Happer, M.D., W. Speer, J. B. French; Mrs. Speer; the three last-mentioned having sailed for China in July last.

School: in the boarding school, 30 pupils.

Siamese Mission.**BANGKOK.**

Bangkok, the capital of Siam, is a large city near the mouth of the river Meinam; its population is variously estimated at from 300,000 to 500,000. Occupied first as a mission-station in 1840; mission suspended in 1844; resumed in 1846.

Missionaries: the Rev. S. Mattoon; S. R. House, M.D.; Mrs. Mattoon.—These missionaries sailed for their field of labour in July last.

West African Mission.**SETTRA KROO.**

This station is amongst the Kroo people, nearly midway between Monrovia and Cape Palmas. Occupied as a missionary post in 1841.

Missionaries: the Rev. J. M. Connelly; Mrs. Connelly; Mr. W. McDonough, teacher; two native teachers.

School: 15 scholars; in the school at Kroo-bar, four miles from the station, 15 scholars.

KING WILL'S TOWN.

This station is also among the Kroos, fifteen miles from Settra Kroo. Occupied as a mission station in 1844.

Missionaries: the Rev. J. M. Priest; Mrs. Priest; one native teacher.

School: 12 scholars.

SINOE.

This is a colonial settlement, on the coast, between Monrovia and Settra Kroo. Occupied as a missionary post in 1843.

Missionaries: Rev. T. Wilson; one native teacher.

School: 25 scholars.

MONROVIA.

Monrovia is the capital of Liberia. Occupied as a mission-station in 1842.

Missionary: Rev. J. Eden.

Church: 25 members.

School: 60 scholars.

The Rev. H. Ellis, and family, and a coloured female teacher, are about to sail for Africa—their stations not yet made known.

Ottawa Mission.**STATION,**

On Grand Traverse Bay, Michigan. Mission commenced in 1838.

Missionaries: the Rev. P. Dougherty; Mrs. Dougherty.

Church: 20 communicants.

School: 50 scholars.

Iowa and Sac Mission.**STATION,**

In the Iowa reservation, near the Great Nemaha river. Mission commenced in 1835.

Missionaries: the Rev. Messrs. W. Hamilton and S. M. Irvin; Mr. F. Irvin, farmer; and their wives.

Church: 10 communicants.

Boarding School: 25 scholars.

Omaha and Otter Mission.**STATION,**

For the present near *Bellevue*, north of the river Platte. Mission commenced in 1846.

Missionaries: the Rev. E. McKimney; Mr. P. Bloom; Mrs. McKimney.

Creek Mission.**STATION,**

In the Creek reservation, near Fort Gibson. Mission commenced in 1842.

Missionaries: the Rev. R. M. Loughridge; Mr. J. Lilley; Mrs. Loughridge and Mrs. Lilley.

Church: 15 communicants.

School: 42 scholars.

Choctaw Mission.**SPENCER ACADEMY.**

This Academy is established in the Choctaw territory, and supported chiefly by the Choctaw nation. Mission commenced in 1846.

Missionaries: the Rev. J. B. Ramsey; Mr. O. P. Stark, teacher; Mrs. Ramsey; Miss Morrison, teacher.

School: the ordinary number of pupils in that Academy is about 100.

Mission to the Jews.**STATION,**

For the present, in the city of New-York. Mission commenced in 1846.

Missionary: the Rev. M. R. Miller.

Missions in Papal Europe.

* Moneys are remitted by the Board to the Evangelical Society of Geneva, and the Evangelical Society of France, to be employed by those Institutions in the support of Evangelists, Colporteurs and Teachers, chiefly in France. This plan of Missionary labour was adopted in 1844.

Missionaries: The funds remitted during the year ending May 1, 1846, would provide for the support of fourteen Evangelists, or seventeen Colporteurs.

Home Department.

OFFICERS OF THE BOARD.

President: the Rev. Samuel Miller, D.D.

Vice-Presidents: Messrs. Charles Chauncey, John Johnston, Silas Holmes, Harmer Denny, Matthew L. Bevan, Sidney A. Baxter, Nathaniel Ewing, Alexander C. Henderson, Jas. Blake, John T. McCoun, John M. McCalla.

Executive Committee: the Rev. Drs. W. W. Phillips, J. J. Janeway, W. D. Snodgrass, J. W. Alexander, Rev. D. Wells, *ex-off.*, and Messrs. J. Lenox, H. Auchincloss, D. W. C. Olyphant, J. Donaldson, J. Johnston, and W. Lowrie, *ex-off.*

Corresponding Secretary: Walter Lowrie, Esq.; Address, Mission House, 23 Centre street, New York city.

Recording Secretary: Rev. Jacob Green: Address, Bedford, N. Y.

Assistant Secretary: Rev. John C. Lowrie: Address, Mission House, 23 Centre street, New York city.

Treasurer: Rev. Daniel Wells: Address, Mission House, 23 Centre street, New York city.

Auditors: Messrs. Thomas Pringle and Ebenezer Platt: Address, New York city.

AGENTS OF THE BOARD.

In the Western Synods, the Rev. W. S. Rogers: Address, Oxford, Ohio.

In the South-western Synods, the Rev. I. N. Candee: Address, New Albany, Indiana.

PUBLICATIONS OF THE BOARD.

The Annual Report for 1846: 3500 copies.

The Foreign Missionary Chronicle: 8500 copies of the Newspaper edition, and 650 copies of the Pamphlet edition.

The Foreign Missionary: 13,000 copies.

A copy of the Newspaper Chronicle is sent free of charge to every Minister, Licentiate Preacher, and Student of Theology, connected with the General Assembly, who is willing to receive it. The address of any person entitled to the work under this rule, who does not now receive it, is requested to be sent to the Mission House, 23 Centre Street, New-York City.

WHAT CAN BE DONE.

There is not true Christian who has not, again and again, repeated, in that form of prayer which our Lord taught his disciples, "Thy kingdom come, thy will be done on earth as it is done in heaven." There are very few of his children, who cannot do something to hasten the coming of that kingdom. Two cents will print the Gospel by Matthew in a foreign language, and twelve cents the entire New Testament. He who taught his disciples to pray, commanded them to make known to all nations his love and mercy. Prayer, and the use of the appointed means, were instituted by the Lord, and the Christian who in his practice separates them, puts asunder what God has joined together. If it be the duty of one Christian, or of one church, to sustain the missionary cause, it is the duty of all. All indeed are not required to sustain it by an equal amount of means. That must be regulated by the providence of God, according to the ability of the church and the individual, and of this they are the judges. Many of the churches are weak, and it may be are destitute of stated preaching, or struggling to sustain, for but a part of his time, one of the Lord's ministers to break to them the bread of life, and save their families from growing up in infidelity and sin. But the poor heathen are more destitute than any vacant or feeble church amongst us. They never hear of the Saviour—they have no Sabbaths—they have no Bibles. Where is the vacant or feeble church that could not send to them at least one Bible? Is there in our whole bounds a single church that does not contain some of God's dear children? It is their privilege to pray; and is it not an equal privilege, whilst they pray for the coming of his kingdom, to do something to tell the benighted heathen of Jesus Christ? —*Annual Report of the Board of Foreign Missions, 1842.*

A TABULAR VIEW OF PROTESTANT MISSIONS,

PREPARED FOR THE FOREIGN MISSIONARY CHRONICLE,

From the Reports, chiefly, of the various Missionary Institutions, for the year 1846.

	Missionaries.	Assistant Missionaries.	Native Assistants.	Communi- cants.	Scholars.	
INDIAN TRIBES.						
American Board	26	11	8	1421	1000*	Oregon—Choctaws—Cherokees, &c.
Baptist	10	1	9	180*	*	Cherokees—Shawanoes—Ojibwas.
Episcopal	3	1	1	*	*	Oneidas—Ottawas.
Methodist†	11	—	—	640	*	Oregon—Oneidas, &c. [—Omahaws.
Presbyterian	6	3	—	45*	217*	Ottawas—Iowas—Creeks—Choctaws
English Wesleyan	*	—	—	*	*	Indians in the British N. A. Territories
United Brethren‡	7	—	—	109	—	“ “ “
AFRICA.						
American Board	7	—	5	—	—	Gaboon—Zulus.
Baptist	2	—	2	*	36*	Bassas.
Episcopal	4	1	*	50	150	Cape Palmas and vicinity.
Methodist†	15	—	—	808	491	Liberia.
Presbyterian	4	1	3	25	127	
English Baptist	8	—	9	86	250	Old Calabar—Cameroons—Bimbia.
“ Episcopal, Ch. Miss. Soc. §	17	4	42	1560	4932	Sierra Leone—Timmanee—Abbekuta.
“ Independent, Lon. Miss. Soc.	40	7	2	3867	3096	South Africa.
“ Wesleyan	15	2	18	4415	2826	Sierra Leone—Gambia—Cape Coast.
“ “	32	7	35	3531	3526	South Africa.
French Protestant	13	3	2	571	1013	South Africa.
Rhenish	*	—	—	—	—	South Africa.
Scotch, Free Church	5	1	6	—	—	South Africa.
Scotch, Glasgow	3	1	5	—	—	South Africa.
United Brethren‡	21	—	—	1567	—	South Africa.
WESTERN ASIA,						
<i>and countries near the Mediterranean</i>						
American Board	27	3	31	—	—	Greece—the Armenians—Syria—the
Baptist	2	—	—	—	150	Greece.
Episcopal	4	—	*	—	600	Athens—Constantinople. [rica.
English Episcopal, Ch. Miss. Soc. §	5	2	11	—	236	Greece—Asia Minor—Egypt—East Af-
INDIA AND CEYLON.						
American Board	31	5	94	513*	8268*	India, west and south—Ceylon.
Baptist	4	1	11	9*	800	Assam—the Telooogs.
Baptist, Free-will	3	—	—	—	139	India, north.
Lutheran	1	—	—	—	150	India, south.
Presbyterian	21	1	3*	66*	600*	India, northwestern.
English Baptist	39	—	96	1648	3938	India, north—Ceylon.
“ Baptist General	7	1	3	144	131	India, north.
“ Episcopal, Ch. Miss. Soc. §	71	11	769	3203	13,320	India, north, west and south—Ceylon.
“ “ Gos. Prop. Soc.	44	—	254	2664	7399*	“ “ “ “
“ Independent, Lon. Miss. Soc.	51	5	18*	937*	13,415*	“ “ “ “
“ Wesleyan	20	17	25	1661	7103	India, south—Ceylon.
German	25	3	35	79	1941	India, west and south.
Scotch, Established Church	6	1	—	—	940	India, north, west and south.
“ Free Church	17	5	69	20	3200	“ “ “ “
BURMAH, SIAM, &c.						
American Board	9	—	—	—	—	Siam—Borneo.
Baptist	20	2	90	940*	519*	Burmah—Siam—Arrakan.
English Baptist	2	—	—	—	—	Java—Sumatra.
“ Independent, Lon. Miss. Soc.	1	—	—	—	—	Singapore.
CHINA.						
American Board	5	2	—	—	—	Canton—Amoy.
Baptist	2	1	13	41	—	Hongkong—Canton—Ningpo.
Episcopal	3	—	—	—	—	Shanghai.
Presbyterian	10	2	—	—	—	Macao—Amoy—Ningpo.
English Baptist General	2	—	—	—	—	Ningpo.
“ Episcopal, Ch. Miss. Soc. §	2	—	—	—	—	Shanghai.
“ Independent, Lon. Miss. Soc.	9	2	—	—	—	Hongkong—Shanghai—Amoy.

* Returns imperfect. † Not including the Indian Missions of the Methodist Episcopal Church, South.

‡ The Missionaries of this body of Christians are called "Brethren"—a term which includes Laymen.

§ Report of 1845.

NOTE.—Ministers of the Gospel are classed as Missionaries; Physicians, Printers and Teachers, as Assistant Missionaries; females, not included.

	Missionaries.	Assistant Missionaries.	Native Assistants.	Communicants.	Schools.	
ISLANDS IN THE PACIFIC.						
American Board - - - - -	25	12	31*	22,652	2059*	Sandwich Islands.
English Episcopal, Ch. Miss. Soc. §	17	14	323	3838	15,461	New Zealand. [tors.
" Independent, Lon. Mis. Soc.	35	4	39	3540*	2810*	Georgian—Society—Hervey—Navi-
" Wesleyan - - - - -	30	4	33	11,233	7210	New Zealand—Feejee—Friendly.
WEST INDIES.						
English Baptist - - - - -	39	—	16	36,660	5073	Jamaica—Bahamas—Trinidad—Hayti [—Honduras.
" Episcopal, Ch. Miss. Soc. §	5	3	2	570	1151	Guiana—Trinidad—Jamaica.
" Independent, Lon. Miss. Soc.	25	4	15	2124*	1392*	Jamaica—Berbice—Demerara. [&c.
" Wesleyan - - - - -	77	9	7	55,947*	8974*	Jamaica—Antigua—Bahamas—Hyati,
Scotch, Free Church - - - - -	—	—	—	—	—	Vincent's—Demerara.
United Brethren † - - - - -	159	—	—	16,699	—	Danish and British Islands—Surinam.
THE JEWS.						
American Board - - - - -	1	—	—	—	—	Constantinople.
American Jews' Society - - - - -	4	—	—	—	—	United States.
Presbyterian - - - - -	1	—	—	—	—	New-York.
" Associate Reformed Synod	1	1	—	—	—	Holy Land.
English Episcopal, Lond. Jews' Soc.	2	53	—	—	—	Europe, West Asia.
Irish Presbyterian Church - - - - -	3	—	—	—	—	Damascus.
Scotch, Free Church - - - - -	—	1	—	—	—	Hungary, Consiantinople.
PAPAL EUROPE.						
Baptist - - - - -	—	—	—	—	—	France and Germany. †
Foreign Evangelical Society - - - - -	—	—	—	—	—	France, Belgium, &c.
Presbyterian - - - - -	—	—	—	—	—	France, &c.
Total - - - - -	1147	212	2140	184,268	124,816	
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India: Allahabad Mission.

A LETTER FROM THE REV. JOSEPH OWEN.

To children and youth who love the heathen.

Banks of the Jumna, Allahabad,
August 3d, 1846.

MY DEAR YOUNG FRIENDS.—I have before me an interesting pamphlet containing a Memorial of the late *Koilas Chunder Mookerjee*, and, as you take pleasure in hearing of what God is doing for the salvation of Hindus, you will allow me to make this the substance of a letter to you. You will see that the same Jesus who loves you, and has done so much for you, loved this Hindu youth, and gave Himself for him; that the same Holy Spirit that sanctifies you sanctified him; and thus you will infer that the soul of a heathen is of as great value, in the estimation of the Redeemer, as the soul of an American or Briton. I hope, my dear friends, that you are not so proud as to think that, because you are white and the Hindus black, you educated and they ignorant, you refined and they degraded, you born of Christian parents and they of heathens, you taught to worship Jehovah and they taught to worship idols, that therefore you are more worthy of heaven than they. Shocking thought! I would apologize for mentioning it, did I not know that this is just the kind of pride that our depraved, wicked hearts are, by nature, ever ready to indulge

in. Therefore I beg you to examine yourselves; beseech of God to make you humble, so that you may not think of yourselves more highly than you ought to think; and remember who has made you to differ from others; and since you have received the blessed privileges you enjoy from God's sovereign grace, and not as a matter of right, do not boast as though you had not received them. The Jews boasted that they were the children of Abraham, had the oracles of God committed to them, and possessed the outward signs and the privileges of the visible Church. But that holy man, John the Baptist, reproved them for their pride, in these remarkable words: "Think not to say within yourselves, We have Abraham for our Father; for I say unto you that God is able of these stones to raise up children unto Abraham." God is able of these Hindus to raise up as good Christians as are to be found in any part of the world. The following narrative will prove this, and in connection with others of a like kind that might be given, furnishes an earnest, first fruits, and a pledge of the rich grace that God has in store for India. It may be that some of you will live to hear of the wonderful displays of that grace, and even to witness it, for I hope many of you will come to India to take our places, when we who are now bearing the burden and heat of the day, shall have gone to our rest. We too shall hear of India's conversion

in heaven; for, since there is joy in heaven over one sinner that repenteth, surely there will be joy over so many. But I hope you are impatient to hear about Koilas: so I will tell you.

Koilas Chunder Mookerjee was a native of the village of Kulahasho, situate about twenty-four miles westward of Calcutta. His father was a Kulin brahman, i. e. a noble, well-born brahman, or one of the first order, and seems to have been desirous of promoting his son's welfare, according to the views of a bigoted but kind Hindu parent. Koilas was born in the year 1821. His early life was spent in the midst of idolatry, and his mind, of course, under the degrading influence of heathenism. But it was the will of God to release him from this thralldom of soul. In the year 1833 he entered the Scotch General Assembly's Missionary Institution in Calcutta (now the Free Church of Scotland's Missionary Institution,) which, four years before, had been opened under the superintendence of the Rev. Dr. Duff, and which was then under the joint care of himself and the Rev. Mr. Mackay. This institution had, from the beginning, been designed and worked to be a seminary for Christian conversion; but this characteristic was overlooked by native parents, and, on account of the liberal education it afforded, the institution had become very popular with the Hindu community. Koilas is represented as a "willing and attentive scholar, although neither brilliant nor distinguished by gifts or attainments: and he seemed always animated by an amiable desire to please those who taught him, rather than by the love of praise, or by the strife of ambitious competition. He was fond of school; so that, when occasionally his father withdrew him from it, he never ceased dunning him, until sent back to the place of his delight. In the month of March, 1838," writes the Rev. J. Macdonald, one of the Free Church missionaries in Calcutta, "immediately after my arrival in India, commenced my opportunity of knowing Koilas. I took charge of the scriptural instruction of the class to which he belonged, carrying them on in the study of the New Testament, which they had already begun to read under a subordinate teacher. And I now recollect, with pleasure, how pleasant a scholar was this youth, sixteen years of age, but seeming to be only fourteen: kindly, tractable, obedient, and ever attentive to his Bible lessons; his very countenance was an encouragement, and his absence an occasion of regret. It was not, however, until after his conversion, that I could quite understand how or why I felt so undefinable and strong an interest in this particular pupil out of a large and agreeable class; and it has often made me since then think how much it is in the power of one pupil to make his teacher glad—how much in

the power of one hearer to make a preacher happy!"

I dare say you would like to hear from Koilas himself, about the state of his mind at this period of his life. After his baptism he wrote, at the request of one of his teachers, an account of his conversion, though he did not complete the latter part of the narrative, as to the turning point, or immediate crisis of his conversion, assigning this reason: "I am afraid to write much about it, lest I should say anything that is wrong."

Let me give you a few extracts from this simple, interesting narrative. "If I talk about the case of my own conversion, I cannot but adore that Being for mercy, kindness, and love, in giving Jesus Christ, His only begotten and well-beloved Son, for my Saviour, whom I had despised and rejected through ignorance. If I look back on my past life, and compare it with the life of a man under the special mercy of God, then I have much cause to grieve and lament over my past sins which are grievous; and, at the same time, to wonder at the long-suffering of God towards a rebellious creature as I was. If I were to put down on paper every rebelliousness and transgression against God, I should be quite ashamed to show it to a fellow creature: ah! then, how much ought I to be ashamed and to fear before the all-seeing God, who sees every heart without being seen. Yet, notwithstanding my offences, God did not leave me to myself: He gave his spirit to work in me.

"When I began to read the New Testament, I took it with this determination, to know what the religion of the Christians says, and not to follow it, even though it were true. At first I was very much struck with the life of Christ, with which the New Testament begins. My feeling of compassion was so called forth, that I very well remember crying when I came to read the sufferings of Christ, thinking and judging the innocency of the person, the kind of suffering to which the innocent person was subjected, and also thinking over the precious prayer of Christ on behalf of his enemies. I then began to compare the life of Christ, in my own mind, with as much as I knew of Hinduism, to see whether this religion gives any example like that. I found none. In the school we had discussions about religion, with our teacher; and I inwardly had a good impression of Christianity, without examining any evidences; but, in outward conduct, the fear of man, and the love of worldly comfort, made me passive."

Koilas then mentions a young convert in the school, whose case produced so much excitement that his friends took him from the school for a time, lest he too should become a Christian. They urged him to bathe in the Ganges

every morning, and perform other idolatrous rites. He complied, though with a troubled conscience. His friends observed that his heart was no longer in Hinduism; and he began to suffer persecution. "But afterwards," says he, "through fear and weakness I did all those things which my conscience forbade me to do. Oh, that I had not done those things which my conscience forbade me to do; for by this I have offended the majesty of God, from whom all mercy flows!

"After nearly a year I came back to the institution again. . . . Some months after, when one of my neighbours was sick, with whom I was acquainted, I went to pay him a visit on his sick-bed. I saw him in his last hours. Then, after awhile, I witnessed his death with my own eyes: I was much affected by it. Thence I began to think about my own death, punishment, and reward after death: hell and eternity presented themselves to my eyes. I then began to be more earnest in religious matters, and I thought of attending every Sabbath evening in the school; and I acted accordingly. I used to hear and to apply them (the Sabbath evening addresses) to my conscience for self-examination. I thought of observing the Sabbath, which was difficult for me, living in a heathen house. At last some slight pain, and some other accident happened me, which, through the mercy of God, led me to embrace Christ Jesus, which is great gain."

Thus was his mind led, by the Spirit's application of divine truth, not only to think about Christianity speculatively, but to embrace Christ heartily. In the month of April, 1839, his friends insisted on his accompanying them to some idolatrous ceremony, at which he felt he dared not be present. He quietly escaped from them, fled, and took refuge with the Scotch missionaries, where he remained quiet for a day or two, and happy in the prospect of being baptized. His native friends, however, poured upon him, and used every effort to entice him away. At length two Baboos, whose word Koilas thought he might trust, "because they were educated men, and had English manners," under pretence of taking him to see his father, and with the solemn promise, reiterated, not only to Koilas, but to one of the missionaries, that they would bring him back in an hour or two, prevailed with him to leave the mission house. He was carried off a prisoner to a house many miles distant from Calcutta, and there held in captivity for three months. But he remained firm, and, making his escape, returned to his Christian friends, more decided than ever to become a disciple of Christ. In the month of August, 1839, he was publicly baptized in the Hall of the Institution House, before a large assembly of Christian friends, and of native spectators, and such was his pecu-

liar "blamelessness" of life ever after, that he never caused his teachers a sigh, and scarcely ever drew forth a definite reproof. From this time Koilas resided at the mission house, and applied diligently to all the studies prescribed by his spiritual guardians in the missionary institution. In the year 1842, he and his Christian brother Mohendra Lal Basah, who had been baptized a few months before him, made known to their missionary friends their earnest desire to be employed as preachers of Christ's Gospel among their countrymen. They were subjected to the usual examination before the Presbytery of Calcutta, and having been found fit after due probation, were appointed to the office of catechists in March, 1842; and, from that time, began to do Christian service, in the institution, in the Bungalow chapel, or any other room, as opportunity presented. They had been requested to put in writing an account of the motives that led them to seek the ministry. After showing that love to men necessarily flows from love to God, and alluding to the example of the Saviour and his apostles and missionary servants, and the providence of God in opening India to Christian influence, the command of the ascending Saviour, and his promise, "Lo I am with you always, even unto the end of the world,"—Koilas remarks, "The moral disease under which my countrymen are labouring, is very sad to reflect upon. They are without God and without salvation in the world: they are carrying about with them the burden of sin: they are without the operation of the gracious Spirit, who gives repentance, faith, and perseverance therein unto the end. But still they pretend to have something within them with which they cover their wounds. They have for the one living and true God, a multitude of imaginary beings, fictions of their own intellect; 'eyes have they, but they see not; ears have they, but they hear not; noses have they, but they smell not; hands have they, but they handle not; feet have they, but they walk not.' Instead of everlasting existence they have ascribed to them genealogies and necrologies of man; for omnipotence they have ascribed unto them the weakness of men; for omniscience they have ascribed to them the short-sightedness of men; for mercifulness they have but a blank; for holiness they have the blackest of human crimes and sins attributed to them: and what shall I say more? If these be the characters of their deities, then what must be the character of their followers? . . . The more I think of the adaptation of the religion of Christ to the fallen condition of man, the more I am overwhelmed with the conviction of its being of divine origin. There is nothing approaching to this in Hinduism. . . . Having, though faintly and partially, experienced the blessing of the Gospel

salvation, shall not my heart glow with love to my countrymen, to tell them what a dear Saviour I have found? Shall I not labour night and day to impart unto them the knowledge of the heavenly Saviour? Shall I not pray and watch the clouds with Elijah for a shower of divine influence? Gratitude to benefactors and to the Lord that bought me, and obedience to his parting injunction, and love to my fellow men, and desire to do them real good, have been some of the motives that induced me to wish for the ministry. Oh, may I be worthy of this high and holy calling!"

Actuated by these motives, Koilas, with his friend Mohendra, went, in June, 1843, to occupy the station of Ghoshparah, which had been chosen as the seat of a Christian school by the Scotch missionaries. There they laboured assiduously for some months, as both teachers and catechists, making known, as best they could, the way of salvation by Christ Jesus: and presenting to the surrounding heathen the healthful picture of brethren, with their families, (for these young men had, shortly before, married Christian young women,) living in harmony, confidence, and unimpeachable propriety. We ardently hope that the day is near when many such Christian families shall go forth from the numerous missionary schools now in existence, not only in Bengal, but in the north-western part of India. Nothing could be more delightful than to see the large villages and towns around us supplied with a faithful native ministry, teaching not only by words, but by the example of themselves and well-ordered Christian families. Koilas, as well as his colleague, was greatly respected by the heathen around him. They saw that he was indeed a new creature, and influenced by motives of a heavenly origin. He laboured faithfully in the school during most of the day: and at other times went about talking to the people, and doing what good he could. He kept a journal during part of the time, from which I would be glad to give you some extracts, but find I shall not have room. The prospect of a happy and useful ministry among his perishing countrymen, was dawning upon him; and in this prospect both he and his teachers had begun to rejoice. But He who called him had higher work for him, in a higher sphere.

Early in 1844, Koilas's health gave way; and in the month of March, he was utterly prostrated by an attack of that crushing malady, cholera morbus,—so that he was brought to the very verge of death. He expected at that time to have died, yet without fear. "When Koilas had cholera last year," says she who knew him best, "for the first time the fear of death was taken away: before then he was much afraid to die; but at that time, when he be-

lieved himself dying, he was quite calm, and repeated the hymn—

"The hour of my departure's come,
I hear the voice that calls me home!
At length, O Lord, let trouble cease,
And let thy servant die in peace!
The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky!

"Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.
I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend!

"I come, I come, at thy command,
I give my spirit to thy hand,
Stretch forth thine everlasting arms,
And shield me in the last alarms.
The hour of my departure's come,
I hear the voice that calls me home:
Now, O my God! let trouble cease;
Now let thy servant die in peace!"

How delightful to think of a converted Hindu repeating such a hymn in the near prospect of death! Surely the work was of God, thus to make old things pass away, and all things to become new. His frame, suddenly reduced and deranged, never recovered its former tone and strength. He gradually wasted away, and, as his teacher says, "was nearly a whole year in dying; and we may and must also add, that he did glorify his Lord by extraordinary patience of spirit and by a peculiarly Christian death." At first he was tried by a temptation but too natural in such circumstances,—a painfully anxious and impatient desire to be again engaged in his work. On one or two other occasions also, he was drawn into darkness of soul. Once, when thus distressed, he was exhorted to pray. His reply was, "I cannot pray; when I attempt it and wish it, I cannot attain to prayer: my soul refuses to pray." He was then counselled to read over such psalms as bore on his state of mind, as the 42d, 43d, and especially the 77th and 143d, and to read them as his own prayer; in fact, to *pray* them. A few hours afterwards he said to his teacher, Mr. Macdonald, "Sir, I am now happy: I have done as you desired me, and I feel happy in my mind." The "Breathings of Henry Dowe," a very spiritual work, was at that time given him to peruse; and so deeply was he interested in that saint's experience and sayings, that he would no more part with the book; and it lay on his table until the day of his death. On another occasion, after some days of painful depression, he said to his teacher, one morning, "Sir, I

have been thinking of some words of Christ, that have pleased me very much: 'the very hairs of our head are all numbered, so that not one of them can fall to the ground without our Father who is in heaven;' then what have we to fear, when God numbers our very hairs? why do we not believe this? why are we not *always happy*?" He continued gradually to sink away, but although in the full anticipation of death, and willing to die, he readily tried every means suggested to promote his recovery, and expressed much and tender gratitude for the great kindness of two Christian medical gentlemen, who did every thing that the best professional skill could suggest for his recovery, or to alleviate what they could not remedy. At length he was no longer able to read his Bible, which caused him much pain; but it was read to him from time to time: and this seemed to make him very happy, so that he used to say, "I long till you read to me again." To those friends who visited him about this time, he expressed his perfect tranquillity of soul, and connected this declaration of peace with the blessed name of Jesus. A few days before his death a Pundit [learned brahman] who had always been much struck with his demeanour as a dying man, asked him what kept him in such peace; he replied, "It is the Lord's will that I should thus suffer; if I ever recover, the glory will be to God: if I die, the Lord Jesus Christ will take me to Himself."

The day before he died he desired his wife to read to him the 15th chapter of 1st Corinthians, also the 21st and 22d chapters of the book of Revelations: and on the day of his death he had read to him a portion of Scripture, and that rich Gospel hymn, "Rock of Ages! cleft for me," &c. This, he requested, might be read a second time, saying, "How sweet, how sweet!" After this he rapidly sank, so that by the evening he was scarcely able to whisper; and the last time he spoke was on being asked to take some refreshment, when he breathed out, rather than articulated, these last words of grace, "*I am hungering after Christ and His righteousness.*" He soon sank into a deep stupor; and, without a sigh, a struggle, a movement of any sort, his spirit gently departed to the Lord, at one of the morning of the 26th of February, 1845.

In life he was amiable; in death he was lovely; and in remembrance he is dearly cherished. Spiritual peace and spiritual love peculiarly marked him as one with Christ, both in life and death. We are reminded of the poet's words, "How blest the righteous when he dies," &c. His bosom friend and Christian brother Mohendra, thus speaks of him:—"Our departed brother did not much distinguish himself in intellectual attainments, but he possessed, in an eminent degree, all the Christian graces. He was gentle, mild, peaceable, and

most social. But all the excellent qualities of his soul were sanctified by the blessing of God's spirit. So that, together, they formed a consistent beautiful Christian character. As a Christian he was *devotional*. His conscience was very tender; and he was very scrupulous in his daily morning private devotional exercises. I knew him daily for five years, and I do not remember a day in which he did not read his Bible with outpourings of the heart to God. . . . He much loved the Word of God. At family worship it was my habit sometimes to devote much time to reading the paraphrases, which he did not like, saying that he liked much better the very words dictated by the Spirit of God. . . . He was very zealous to honour his Redeemer. It was his *delight* to speak of the crucified Redeemer. On Sabbath he was in the habit of giving alms, which he always took as an occasion to preach the Gospel to the poor. He was humble and most frank in acknowledging faults. If he had offended me in words, he would come with tears in his eyes, acknowledge his faults, and embrace me as a brother. . . . He was always for peace. . . . Never have I seen a Christian more unassuming, more humble, and more frank. On remembering him I remember Nathaniel in whom "was no guile." . . . He had great tenderness of heart, was full of affection and Christian love. I remember when I once saw him, after a month's absence from Calcutta, he embraced me, saying, 'I am inexpressibly happy, brother, to see you, after so long an absence; for I was very miserable in being so long without a Christian companion.'

"Native Christians," adds Mr. M., "are generally charged with covetousness. But this I must testify concerning my departed friend, that his heart overflowed with generosity. He was in the habit of making presents to his native Christian friends, and that not out of his abundance, but denying himself. At Ghoshparah he was really the friend of the poor. To a sick poor child he used to send milk daily. Once a person, falling down at his feet, asked him a loan of some rupees for the marriage of his son. He lent him eleven rupees; and when the man could not easily return it, he forgave him all. He would never tolerate any evil spoken of Christian brethren. He would not endure slanders: nay, he could not endure the relation of the evil deeds of professing Christians, however just the narration might be, as well as instructive. This was a predominant feature in his character,—'Charity thinketh no evil; rejoiceth not in evil, but rejoiceth in the truth.'

I have, my dear friends, in as few words as possible, given you an account of this very interesting young Christian. For what I send you I am indebted to the narrative written by his friend and instructor, the Rev. J. Macdonald.

It was the grace of God alone which brought salvation to this young Hindu, and made him willing in the day of Messiah's power. Many other Hindus have also been redeemed by the blood of Jesus. Think of *one* soul saved; who can estimate its value? Silver and gold cannot here come into account; all the money that the Church has ever given for the conversion of the heathen, does not deserve to be mentioned when we think of the worth of a soul. Suppose Koilas were the only Hindu ever converted, would anybody have a right to say that Christian missions to the heathen were of no use? Koilas's soul is worth infinitely more than all the money that Scotland, or England, or America, or the whole world, ever gave for the propagation of Christianity. And I am happy to tell you, dear young friends, that many besides Koilas have gone to heaven from India, through the instrumentality of missionaries. They were not saved by the Church's money, never! but by the precious blood of Christ; and He made His Church instrumental in publishing to them that salvation which, by His Spirit, He inclined them to accept. They were made willing in the day of His power. Instead of wondering that more heathen are not saved, the wonder is that *any* are saved, they are so obstinate, so joined to their idols. In the astonishing work of saving a soul, grace, sovereign grace plans, works, and finishes. See how true this is in the history of Koilas. The time is coming, not far distant, I hope, when this blessed truth shall be exemplified in hundreds of other young men in India, when the Saviour's youthful followers shall be more numerous than the drops of morning dew: see Psalm ciii. 3, marginal reading. Since the Saviour does the whole work, it may be that some of you will ask, Then what can I do? First, you can pray to the Saviour to fulfil his promises. It is His will that you should do so; for he says, "For all these things I will be inquired of by the house of Israel to do in for them." Then you can give something to send Bibles, and religious books, and living teachers to those among the heathen for whom Christ died, for he has much people among them. The apostle Paul, when suffering shipwreck, had divine assurance that the ship's company should be saved; but when he saw that they were not using the proper means for safety, he said to the centurion, "Except these abide in the ship, ye cannot be saved." Christ has given abundant assurance that the heathen shall be saved, but he has so connected means with the end that we may say, "Except these be used, the blessed end cannot be attained." It is *your* privilege, dear young friends, to engage in this great work. But, let me tell you, deliverance shall come to the heathen, whether you are the instruments of it, or not. If the language of your hearts is, "I pray thee have me excused,"

the Almighty Redeemer has plenty of other instruments at his command. If you have no money to give, then give *yourselves*! Dear youth! the Saviour calls for you; do not refuse. Let the language of your hearts be, Here am I, Lord; what wilt thou have me to do? Be assured, His work is a pleasant work. Be missionaries in heart, whether you go to the heathen, or not. You must be so, if you have the spirit of Christ. He left heaven for us; and shall we not leave earth for him? Do you think missionaries among the heathen are unhappy people? Oh, no! They are poor, and far from the friends they loved when they were little children; but they have a precious Friend with them, who makes amends for all that they have left behind. Six years ago this morning, I parted with my dear mother, brothers, and sisters, to come to India, and this day, when it is raining, with thunder and lightning, very much reminds me of that heart-breaking day when it was raining very hard, as I left dear home. I could not stop an hour, for the ship was ready, the day for sailing fixed, and I must be there. And I have never had one feeling of regret that I came, though I have been very sorry that I am such an unprofitable servant of Christ and his Church; and I beg you to pray for me. Three of the dear sisters and one brother that I left on that morning, are now, I hope, before the throne of God on high, have become acquainted with Koilas and other redeemed Hindus, and I am sure that they do not regret that their brother came to the heathen.

JOURNAL OF THE REV. J. E. FREEMAN.

Oct. 8, 1845. Early this morning left home with my family, for a little cessation from the duties incident to our post, having several important objects in view:—1st. To preach the Gospel, when and wherever we might obtain hearers, and to put into the hands of the people, who may be able to read, the Word of life: 2d. If possible, and the providence of God so directs, be present and assist at the organization of the Synod of Northern India: 3d. Visit and examine several places where we hope in time to see our Board forming stations and missions; 4th. Seek to recruit the health of my family, of which a very little strength remains.

In all to look to the Lord for his healing power and his refreshing Spirit, without which all will be fruitless. We are accompanied by Mr. Wray and family, who journey for the benefit of their extremely afflicted son, and also improve themselves in the use of the native languages.

Mr. Wilson also forms a part of our company;

and goes to open, in connection with Mr. Rankin, a new station at Agra, and to lay the foundation for a new and most important mission. We feel very sad at the idea of being separated from one with whom we have lived, in the same house, in daily intercourse, and holding the most intimate Christian fellowship in our seasons of joy and sorrow, for the last five years. Though separated in body, we will still be the same in spirit. He goes in obedience to his Master's *call*, and we bid him God speed, beseeching the Lord to bless him and keep him; make his face shine upon him, and be gracious to him; lift his countenance upon him, and give him peace.

We arrived at our tent at half-past seven o'clock, a. m.—went into the village of *Mufti Ka Pura*, where I was cheered with a very attentive and listening audience. They seemed to feel the force of truth presented in a plain way. A learned mussulman objected at the close to our plan of salvation, and desired to substitute his own. I replied that I could not assent to the proposition, because his Saviour, Mohammed, was a sinner. This he stoutly denied. The point was easily settled by a quotation from the Koran, which I had with me; and an invitation was given to him and to all to come over to our tent, and we would look a little further into the plan of salvation, as found in the Koran. He blushed; was silenced; and I was allowed to fill up my time in preaching salvation through Jesus Christ alone, to the people. In the above incident is found one of the benefits arising from the Koran printed at our press. It is a small volume, and can be carried with us into the bazar, and thus we have an acknowledged standard, by which at once to settle cases of difficulty with the Mohammedans.

In the evening I went to see a landholder with whose conversation we were much pleased last year, and to whom we gave several little works. We were sorry to find him absent from home. On our return we found two learned Mohammedans at our tent, who had come over from Mufti Ka Paru, for the express purpose of discussing how Christ could be the Son of God. I quietly heard their remarks, though full of vile blasphemy as usual, after which I replied that what most concerned us was, the fact that he was so called of God, and that he was sent of God to save his people from their sins. They went away with the Gospel in their hands. Several called, during the evening, for books, to whom we gave if we thought they would read them.

22d. Kasiya. We arranged our forces for work, and henceforth Simeon, our native assistant, is to accompany me, while Mr. Wray and Daniel Wells accompany Mr. Wilson. Went into the village, where we found no

school, and but one or two readers. Still, we had an audience of sixty, and several intelligent hearers. The people are principally farmers, and do not even desire a school, while in Mufti Ka Paru, the people were quite delighted that they were to have two; one for the Hindus, and one for the Mohammedans. These schools are to be supplied with books from government, and in certain cases, and upon certain conditions, to be otherwise assisted. The magistrate or commissioner of the district is to look after them, and make a report to government. We anticipate good, and may we not hope much good, from these schools? The books prepared by Government are designed to instruct the people in the way of managing their farms, and the system of government under which they dwell. But teach them to read, and they will not stop here; give them a little light, and they will pant for more; make them a reading population, and they will be prepared to listen understandingly to our message.

23d. Saini. Here we found a good audience, who were willing, apparently, to hear us, but they said they were poor and ignorant. We asked them if they were too poor or ignorant to be the objects of God's care. If not, why should they not love and serve him. We tried to convince them that *the children* could understand what God required of them. We took out our little Hindi catechism for schools, and asked several questions, which the children answered readily, so that all were surprised that even the children of the poor and ignorant could know and feel truth; that truth which is light and giveth light. The scene was one of interest, and left a pleasing impression upon the people. One of the wiles of Satan is to keep the people in the belief that *reading* and *instruction* belong only to their religious teachers. Schools will soon break this galling chain of darkness, and let the people go free.

At evening we went to Dhara Nagar, a large city, four miles from our encampment. As we entered the city, we met a man reeling to and fro under the influence of liquor—not a very encouraging welcome to Gospel preachers. Upon inquiry we found there were two flourishing *distilleries*, while there was not one school for the education of their children. We had not time to go through the city, which we deeply regretted, as it had not been visited by any of our men before; but we went into the centre, where we laboured till night came upon us. A large crowd gathered around us, and we talked of drunkenness and its evils, the value of schools and instruction, and closed with an appeal to the conscience, to flee from evil, and learn to do well, by forsaking sin, and believing upon the Lord Jesus Christ. When we attempted to give books to some who asked for them, the rush was so great that we were com-

pelled to shut up our leathern bag, and haste away. We were followed more than a mile by a large number for books, to whom we gave one or two as we left them. It was now too dark for us to retrace our steps, and a man kindly came forward, and piloted us to our home.

We were informed that this city contains near 10,000 souls. Near it is Karrah, with about 5000—two fine outposts for our native preachers. May the Lord speedily supply us with such, that we may occupy these large and prosperous towns.

24th. Ratohan. In our attempt to deliver our message at the house of the head man of the village, we were informed by some Mohammedans that those who chose might hear us, but as for themselves they had no such desire, and intimated that we had better pass on. But our commission is to preach the Gospel whether men will hear or forbear. We accordingly conversed with the Mohammedans, in the presence of a goodly number, until at last they offered us seats, upon taking which we preached for an hour about Him whom they especially despised; and finally gave them, at their request, several gospels and tracts. We parted friends. At the outskirts of the village we fell in with a small assembly, to whom we preached till a late hour. The Lord water the seed sown.

25th. Tharayaon. Near this place we found encamped our very worthy and Christian friends Mr. and Mrs. M., with their family, of Fathapur, of which he is the magistrate. The M.'s are warm-hearted friends to all who are doing the work of the Lord. He has recently sent us two boys for our orphan asylum, whose expenses he will defray. At his station he has under his care a fine English school of thirty promising lads. He is also now engaged in preparing an original work in Urdu, on the History of the Church. As Mr. M. is a good Urdu and Persian scholar, we believe the work will be a most valuable addition to our Christian literature. Mr. Wilson spent the day with him in reading and talking about this History. In the evening we all went down to tea, when we arranged for public worship on the morrow.

26th. Spent the morning in the village, where we met with no readers, and but few who were willing to listen to us. Some were free to cavil and make sport of truth, and some smelled of the distillery near, of whose terrible effluvia we were warned by the M.'s. Our time is too precious, and your work too momentous, to tarry with such. So we passed on to others more civil and ready to hear. At eleven o'clock we met, in our largest tent, for divine worship. The M.'s and family, Capt. E. encamped near us, and our own family, made quite an assembly in this wilderness. Mr. Wray gave us a

refreshing and appropriate lecture from the 23d Psalm. At 2 p. m. Mr. Wilson preached to our people in Urdu. The evening we spent in the villages, where we found an audience who were willing to hear and acknowledge that our word was true, when we spoke to them of the love of God, and that God is love.

Near this place is a specimen of the wonders of nature—a large banyan tree; or rather, it has separated into several little bunches of trees. But what are all the beauties of nature when the last work of creation lies in ruin around us? Body and soul defiled in every part. The promise is, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

[To be continued.]

Furruckhabad Mission.

EXTRACT FROM A LETTER OF THE REV. J. WILSON:
AGRA, SEPTEMBER 10, 1846.

The Value of Human Life among the Hindus.

I will copy, while I have it in my hand, an article in the Delhi Gazette, which was translated from a native paper, published at this station, relative to an affair which recently occurred at Bareilly. It shows, in a strong light, the recklessness of human life still current among the natives of this country, and the kind of means to which they resort to accomplish even small ends. The case is this:—

"Lala Durgaparshad, a kaith by caste, a resident of Bareilly, obtained a decree in his favour, against one of his own caste, for a few hundred rupees. The debtor, to get rid of the debt, employed some necromancers to cause the death of the Lala, by means of the occult art, but the attempt failed; he then had recourse to a brahman, accomplished in *Jap*, (a form of incantation used to gain a certain object,) and who made a living by it. The brahman promised that, by means of *Jap*, he could cause the Lala to die within a week.

"The week, however, passed away, and the Lala still lived. That incensed *Bakhtamar Singh*, (the man who had employed the brahman,) and he demanded back the money which he had given to the brahman for his incantations. The brahman then said, if he desired it, he would cause the death of Durgaparshad, in such a manner as no one would know the cause of it. And after taking more money, on pretext of visiting some other country, he left his house, but came back after a fortnight, in the character and habit of a *Faqir*, (a religious mendicant,) and went to the house of *Durgaparshad*, and having looked at the palm of his hand, drew out a horoscope, and distinctly stated several matters respecting his family, which had long since happened, not forgetting

to mention also the law-suit proceedings. By this means he gained the confidence of the Lala; and finding him credulous, he worked further upon his belief, and said that he was so pleased with the Lala's regular and virtuous life that he determined to do something to secure him permanent peace and felicity. This gave great pleasure to the Lala, who began already to bless himself. The brahman ordered sundry things to be brought for the performance of the ceremony called *Hom*, (a burnt offering, accompanied with incantations and invocations to attain a certain object,) saying that he would reveal to the Lala a mystery which would give him complete power over every one. The articles ordered were brought; and at eight p. m., the brahman commenced his pranks, and was fully immersed in the ceremony of the *Hom*, in invocations and incantations. A cup of *sharbat*, (a pleasant beverage,) was the result of all these diabolical proceedings, which, at midnight, was offered to the infatuated Lala, cautioning him not to be frightened, as a god would appear to him two hours after he had drank the *sharbat*. The Lala, full of rejoicing, drank the cup to the dregs. After some time he complained of giddiness, the brahman soothed him, saying he would soon be relieved. He went out, and after sending a few men into the house who were still awake, he decamped. The fatal cup had its full effect in an hour, and the people discovered the treachery of the brahman, as the *sharbat* he had given was rank poison. The poor *Lala* died at the early age of twenty-five, leaving a large family to bemoan his premature death. Both the brahman and the man that employed him have been apprehended, and the case is on trial."

Human life is, in every country, held at a sadly low estimate. But it seems to me that there are few countries where they will set about so coolly and deliberately to accomplish the destruction of human life, and for so small an apparent compensation, as among the brahmans, whose religion teaches them to put precisely the same estimate on the life of an insect as on that of a human being. It is not in human nature to avoid sliding into the habit of regarding the taking the life of an insect or inferior animal as a matter of small moment. The frequency of the occurrence, in all circumstances, familiarizes the mind to it as a small matter. And where the whole habit of the mind and tone of education leads them to place precisely the same estimation on human life, it cannot but cheapen its value, and prepare a person, for a smaller consideration, to set about to take it away. Thus the boasted pre-eminence of Hinduism, in the higher estimate which it teaches to put on *life* as such, in reality operates the other way, in making it seem a crime of small account, the taking away of hu-

man life—and to be attempted for a very small consideration.

India: Lodiana Mission.

LETTER FROM THE REV. L. JANVIER, SEPTEMBER 9, 1846.

The Prayers of the churches greatly desired and needed. A Kashmiri Inquirer threatened with a violent death.

We commend this Letter to the serious and affectionate regard of all who understand the value and the privilege of Prayer.

I had no intention of writing to you by the coming mail; but on returning from the bazar this evening, I feel as if it would be a relief to unburthen myself to Christian friends at home. True, there is a higher Friend, and one that can give better relief, but you know that the same feeling which prepares the heart to go to Him, prompts one to commune with the brethren likewise. That which rests upon my mind this evening is an overwhelming sense of impotency, in reference to the conversion of the poor, benighted people of Lodiana. I feel as if I had been asked, "Can these bones live?" And I can only answer, "Oh, Lord God, thou knowest." But since we are assured that He who has the power, has also the will, to raise dry bones to life, and waits only for the importunate prayer of his people; I, therefore, desire the renewed and earnest supplications of God's people in behalf of these benighted ones; that they would entreat Him to give the word: "Come from the four winds, oh breath, and breathe upon these slain, that they may live." You may say, it is well for me to feel my own impotency, and that a contrary feeling would be very unreasonable, and very unscriptural. Ay, true: and would that I might feel it tenfold more, and be led proportionately to Him who is the Fountain of strength. Oh that it might please Him, whose is the residue of the Spirit, to give us all a deep and abiding sense of our own nothingness, and of His all-sufficiency. Then would He stretch out His hand, and make His glorious power to be seen. I fear we are none of us prepared for a return of Pentecostal days. We are not low enough; we are not humble enough. Yet, we must not be content with having said this; but must still be seeking, and agonizing for, that grace which may prepare us, as well as the heathen, for a general outpouring of the Holy Spirit.

The present is a time of peculiar interest here. There is one man, who has come very regularly, and listened very attentively, for several months past, who now declares himself a Christian. He is a Kashmiri mussulman; but he says he is now satisfied that Mohammed was not a true

prophet; and that he has nothing more to do with him; that he takes Christ to be his Saviour, and the Gospel to be his guide. I will not say much about him, for it is only a few days since he declared himself openly, though for a length of time we have noticed how much interest he appeared to feel in the preaching of the Gospel. The Lord only knoweth them that are His, and we must not speak too soon or too confidently; but my own feeling is that what we have seen, is matter of rejoicing and thankfulness: it is like a mercy drop, sent to cheer us in a long continued drought. If even this one should hold out, I should feel with the psalmist, "The Lord hath done great things for us, whereof we are glad." The thought of this mingles a feeling of joy and gratitude with those of sadness, which fill my soul in contemplating the dearth and desolation that prevail all around. The people have been saying to us frequently of late, "Who believes your message? Who has forsaken his religion to unite with you?" And I can only tell them, that it is indeed true, that very few care for the message we deliver; but that in the days of Isaiah the same was the case; and in the days when our Saviour himself was on the earth; and that at all events, whether they will hear, or whether they will forbear, the message must be delivered, and by Divine grace assisting, shall be delivered, while life and strength last. But I have thought that, perhaps, God might hear their reviling, as in days of old, and vindicate his own name, by plucking, if it were but one from the burning, and making him a trophy of His grace. Oh, may the event prove that he has now done it. Will not Christian friends at home earnestly pray that such may prove to be the case? True, when this reaches you, three or four months more will have passed, and it may, by that time, be very satisfactorily seen that this is a plant of the Heavenly Father's planting; or we may, to our sorrow, have evidence that the contrary is the case; but in any event, prayer will not be amiss; earnest, importunate prayer. The people of God, at home, never can know how urgent, how imminent may be the need for their prayers in some one or other part of the missionary field. But they may *always* take it for granted, that in addition to the fact, that there are millions still in the gall of bitterness and bonds of iniquity, for whose salvation they are to pray; there is also at that very time, in one or another part of the missionary field, peculiar, pressing occasion for them to plead and agonize with God, to appear in behalf of His own name and cause.

Sept. 16th.—Since commencing this letter to you, our poor friend has been greatly persecuted. Yesterday, some of the Kashmiris in the city laid hands on him, and abused him sadly. He came to us to ask what he should do. We have deliberated much on the matter, and

sought Divine direction. We thought it might be well for us to speak to the people, and try to persuade them of the futility, as well as cruelty, of their present course; and told him to bring them to us, if he could get them to come. So to-day he went to some of them, and although he escaped from them without suffering farther violence, yet they told him they would certainly not suffer him to live, if he continued in his present course; and that whatever might be the consequences to them, they cared not, they would hang him, or in some manner make away with him. So we think we ought to request the magistrate to interfere, and do what he can to secure him from violence. We thought this measure was a duty, and not inconsistent with proper trust in God. But our earnest desire and hope before God is, that He may be graciously pleased to pour out his Spirit, and melt the hearts even of those bitter adversaries.

Now I must close. Of my domestic sorrows you know. As the Lord was pleased to remove two precious boys from you, so he has seen good to deal with me. His will be done. All our number are favoured with health at present, including native brethren and their families, except one of the orphan girls, little Ellen, and she is very ill, so that we are seriously concerned for her. . . .

For the Missionary Chronicle.

LEAVES FROM THE NOTE-BOOK OF A MISSIONARY.

No. 3.

It is a fact which can neither be denied, nor sufficiently lamented, that the influence of nominal Christians in heathen lands is too often adverse to Christianity. It is not necessary to refer to the countenance, and in some instances open patronage which some *Christian* governments have given to idolatry, nor to their excessive scruples, lest their subjects should, in the slightest degree, interfere with the religious belief or the prejudices of the heathen, while equally reprehensible interference with their social customs and laws and feelings are overlooked and neglected. Of the mass of nominal Christians in heathen lands, it must be said, that while often retaining, in a high degree, the character of gentlemen, upright as men of business, and most obliging in their deportment to strangers, they, with few exceptions, drop that of a Christian. To do business on the Sabbath, in many places, is so common, that it is the rule rather than the exception. In a frequented port I have noticed that more ships were sent to sea on the Sabbath, than on any other day of the week; and I have heard it said in reference to this, "the better day, the better deed!" while, with very many, the Sabbath is the day

for visiting and amusement. Where there is divine service in English, a part of the community attend, and generally give a most respectful attention; but the large majority are never seen in a house of worship, even where they have the means of easiest access to it. Of profane swearing and of some vices of which it is a shame even to speak, it is not my purpose now to write anything, nor to add more on this topic than this: that far too commonly, even where there is nothing outwardly incorrect, the heathen would never suspect that those coming from Christian lands had any more religion than a Mohammedan, or a Parsee, or an infidel.

But though a regard to truth requires these melancholy facts to be stated, it equally requires to be made known that there are some bright and honourable exceptions. There are few places where any number of foreign residents are collected, where there are not a few who are "clothed in white;" and were it proper to do so, the writer of this article, and perhaps nearly every missionary, could speak of "honourable men and devout women," who are, in their appropriate spheres, lights to the heathen, and examples to their own countrymen. Without speaking of any who are now living, or betraying the confidence reposed in me by those who are dead, I wish to trace a few lines respecting one with whom I spent many a pleasant hour, which, while they confirm the statements just made, will give another evidence of the incidental benefits of missionary operations.

During the greater part of my residence in —, there was no other clergyman there, and, as there was a small number of English and American residents, several of whom had their families with them. I was in the habit of conducting divine service on the Sabbath morning, with some occasional meetings, and also dispensing the Lord's Supper once a month. The number of attendants on the Sabbath varied from twenty to fifty (there were one hundred and fifty who might have attended), and from six to twelve sat down at the Lord's table. Among the constant attendants was a lady with whom I became slightly acquainted, and whose earnest attention to the word preached, was such as I have seldom seen equalled. Of a sweet disposition and polished manners, she was a general favourite, and had so many visitors, that it was seldom possible for me to see her alone; and this, joined to an exceeding diffidence to speak on religious subjects, prevented me, for a long time, from forming much of an intimacy with her, or seeing fully the character of her piety. She was a member of an evangelical church in her own land, and, maintaining a consistent deportment, she commonly met with us when the Lord's Supper was administered. On one occasion, however, she de-

clined coming, without assigning any reason, and on the next occasion did the same. Not feeling that I possessed the *pastor's right* to inquire into the matter, nor being sufficiently acquainted to do it as a friend, I was at some loss what to do, and even wronged her so much as to think that her refusal to come might have proceeded from improper motives. After waiting several months, and observing no change in her consistent deportment, nor her attention to the ordinances of the sanctuary, it seemed a duty to see her, and, if in my power, to assist her. But the place was then full of visitors; and after some ineffectual attempts to see her alone, I wrote her a note, urging on her the importance and benefit of meeting with her fellow Christians, and offering any assistance or instruction in my power. An immediate answer was returned, on the perusal of which it was difficult to refrain from tears. Her declining to attend at the administration of the Lord's Supper, arose from no want of desire to do so, for it was her earnest wish to be a disciple of the Saviour, but from some views of Christian character and experience respecting which she had had no Christian friend to set her right. Being exceedingly afraid of death, she thought this a proof that she could not be a Christian; but her whole note breathed so thoroughly the spirit of one of "the lambs of the flock," and exhibited so many of the marks which are found in all true believers, that, after pointing her attention to them, in answer to her question, "Do you think I ought to come to the Lord's table?" I could not but reply "For you, and such as you, there is a special right, and a special place reserved," or something to that effect. The answer sent relieved her mind so much that on the next day she met with us, and afterwards, overcoming her natural reluctance to speak of herself and her religious feelings to a stranger, she frequently applied to me for counsel, and, during the few remaining months of my sojourn in —, gave me many opportunities of assisting her in her pilgrimage. It was delightful to witness her Christian character expanding, and her rapid growth in grace and in knowledge. Timid as a bird in an unknown region, or a child that is but just beginning to walk, her chief anxiety seemed to be, to know and to do the will of the Lord. Too delicate a plant to have braved the Lord, that others might endure, I could not but notice how the Lord "stayed his rough wind in the day of his east wind," and caused the temptations that fell more heavily on others to turn away from her. Ever anxious to know the truth, she put many a question to me which my own limited experience scarcely enabled me to answer, while her gratitude for the assistance she received, formed, at the time, one of the sweetest solaces, and now, one of the pleasant-

est remembrances of my sojourn in —. I never heard an unkind or slighting expression from her lips, in regard to any of her associates; while for some, and especially for her husband and children, her anxiety for their salvation was deep and overpowering. She frequently asked respecting missionary operations among the heathen, and, when I came away, put a considerable sum of money in my hands, to be used in any way to facilitate labours among them.

Several months passed thus away, and it became needful for me to leave —. She did not attempt to conceal her deep regret when she bade me farewell, for, owing to her natural diffidence, she feared that it would be long before she should meet another to whom she could so freely resort for counsel. One or two letters, breathing the same deep and simple earnestness in seeking the favour of God, followed me to

my new place of residence; but ere the answer to her second note reached her, she was no more. A sickness that she had foreseen, and from which she had scarcely expected to recover, carried her away. She had, all her life, been much afraid of death; and this, as much as anything else, led her to suspect her own piety; nor could all my counsels enable her to overcome it. But as the pious Bunyan remarks, "The river (of death) to some has had its flowings and its ebbings when others have gone over. It has been, in a manner, dry for some, while it has overflowed its banks for others." When the trying hour came, her gentle spirit was sustained by an unseen hand; and, with the utmost calmness, she made every arrangement for her departure, spoke words of consolation to her weeping husband, and slept in Jesus.

Miscellaneous.

BAVARIA.

Notice of a German Catholic Congregation— Protestant Church—Jews.

In the morning I went to the service of the German Catholics at Studgart. There are three communities of them in this country—one at Ulm, one at Eslingen, and another here. The church in which they hold their service formerly belonged to the French Protestants. There was an altar in front, covered with blue cloth, on which several candlesticks, with lighted candles, and a crucifix were placed. Two clergymen stood in front of the altar, with their faces towards the people. One of them read the prayers from a Liturgy, composed by himself; the other read the Epistle and Gospel, and then went into the pulpit and preached. The congregation consisted of upwards of 400 persons. After the service, I introduced myself to the officiating clergyman, and told him that we took a great interest in the movement, but that I was sorry to find that in casting aside what was bad, they had also laid aside all that Christianity had bestowed upon mankind, and in fact that they were not Christians. He replied, "We are no hypocrites; we say what we believe; Christ was nothing but a teacher, a great reformer; the Holy Ghost is the doctrine of Christ; we believe in one God, but not in the Trinity." I asked him if that was the faith of all the German Catholics; he replied, "It is

the faith of all the three congregations in this kingdom."

My brother, Dr. Paulus Ewald, resides at Plech, which is not far from Nuremberg. On Wednesday we set out for his parish. Plech is situated quite in the mountains, and it was with some difficulty that we made our way to it. For about an hour we were obliged to walk on foot, but finally arrived in safety. I had not seen my brother for nine years, and he has now grown gray in the service of his Master. For ten years he has been the minister of this parish, which contains more than 1200 souls, and has been in the ministry for about twenty years. The welcome was such as might be expected. Our hearts were lifted up in praise to Him who has brought us from the gross darkness of Judaism to the glorious light of the Gospel; who has preserved us from the modern Jewish Rationalist system, which is even worse than Talmudical superstition, and has made us ministers of the Gospel. My brother has four children—three sons and one daughter.

In the kingdom of Bavaria the Protestant Church has been re-organized since the year 1817, and a spirit of real Christianity has begun to manifest itself. Neology is fast dying away in this country; and it is encouraging to see the efforts the Church is making to become more pure in doctrine and in discipline. There are 1060 Protestant parishes in the kingdom of Bavaria, with 1200 parish ministers, and 300

curates. These parishes are divided into 80 deanates or chapters. In each deanate there are from ten to eighteen parishes. At the head of each deanate stands the decan, with the senior of the chapter, and to their hands the government of the spiritual affairs of the deanate is intrusted. These deanates are again under three consistories—namely, Ambach, in which province there are thirty-five deanates; Bayreuth, in which there are twenty-eight deanates; and Speyer, in which there are fifteen; and two deanates, Thurnau and Kreuz-Wertheim. Each consistory is composed of one director and four counsellors. These three Protestant consistories are again placed under the "Ober-consistorium," which is at Munich, and consists of a president, who is a counsellor of state and member of the first chamber, and five "Ober-consistorialrathes." These four consistories are the highest Protestant ecclesiastical authorities in Bavaria. Once a year there is a synod in each deanate, when all the clergy of the deanate assemble together. These clergymen elect half as many laymen as there are members of their own body present (thus, if there are eighteen clergymen, they elect nine laymen,) and then deliberate together about the spiritual welfare of their parishes, and express their wishes and desires—which are laid before their respective consistories, who again refer them to the chief consistory at Munich, which submits them to the Government. Once in three years there is a general synod, at the seat of each consistory, consisting of one clergyman from each deanate within the limits of the consistory; and, as in the other synods, one-third of the members are laymen. Here, again, the interest of the Protestant Church is maintained; and whatever the general synod resolves upon is laid before the superior consistory, and by them brought before Government. In this way the Protestants have been enabled to make known their grievances and maintain their rights. In order to see how each clergyman advances in the saving knowledge of Christ, and the way in which he brings that knowledge before his congregation, the consistory sends once every year a text to every clergyman within its bounds to write a sermon on. This sermon is then sent in the first instance to the senior of the deanate, who reads it and makes his remarks upon it, and forwards it to the consistory. The sermon is then sent to the decan, who makes his remarks, and sends them with the sermon to the consistory; after the whole has been read by the latter, the sermon is returned to the author, together with such remarks as the consistory may find it necessary to make. In addition to this, a synodical question is sent once a year to every clergyman, for his opinion on it in writing. One year the

opinion is to be written in German, and another in Latin.

As so little is known of the churches on the Continent in England, I thought it might not be uninteresting to give some account of the constitution of the Protestant Church in Bavaria; and as my brother is senior of the deanate, he was able to give me full information on the subject. We remained over Sunday in Plech, and I had several times the gratification of hearing my beloved brother proclaim to his congregation the love of God in Christ Jesus. There is no sermon on Sunday afternoon, but "Christen lehre," that is, catechising. All the children who go to school must be present, and also those who left school, until they reach the age of eighteen, when the clergyman instructs them in the doctrines of Christianity.

On the 8th, Mrs. Ewald and I went to Furth, which is only a few miles from Nuremberg, and where there are upwards of 3000 Jews residing. We found the Jewish population divided into two classes: the one was called "Black Jews," *i. e.* Talmudists; the other "White Jews," *i. e.* Rationalists. We visited the two chief synagogues; that of the Rationalist Jews is in the common modern style. Most of the rich Jews belong to that congregation. In the synagogue of the Black Jews everything remains as it was centuries ago. The animosities existing between the two are very great. The Black Jews accuse their brethren, the White Jews, of Infidelity; they say that they believe nothing. Each party has its chief rabbi. We were also present at the examination of sixty Jewish children at a Jewish school. English was one of the things taught in the school. Furth is famous for its Jewish colleges and printing-presses.

There are 65,000 Jews in the kingdom of Bavaria, who are in many respects much oppressed. They are prohibited from residing in several parts of the kingdom; for instance, no Jew can reside in Protestant Nuremberg. In 1813, a law was passed which fixed the number of families; and no Jew can now marry until the head of a Jewish family dies at the place where he is residing. Thus, for example, if in a certain city sixty Jewish families are permitted to reside, and a Jew wishes to marry, he must wait until the head of one of those families dies. It is on this account that so many Jews have emigrated to America. Not far from my brother's parish, there is a place called Tigersfield, and a great number of Jews formerly resided there, but they have now all left for America, except those who were too old and feeble to undertake the journey. But on the 7th of May last Baron Gumpenberg brought the condition of the Jews before the chambers then assembled at Munich, and ex-

pressed a desire for their emancipation. Many spoke in favour of a relief of some of the restrictions under which the Jews laboured; but few advocated their entire emancipation.

Saturday, May 9, 1846.—We arrived at Ratisbon. I went into the Jewish Synagogue; and after service I had a conversation with two Jews respecting the salvation of their souls.

On Sunday I heard a most excellent sermon in the Protestant Church. There are twenty-one families of Jews, 7000 Protestants, and 14,000 Roman Catholics here.

On Sunday afternoon I had a long conversation with the aged rabbi: he is one of the few Jews who continue to look for the coming of the Messiah, and the restoration of his people to their land.—*Journal of the Rev. F. C. Ewald, a converted Jew.*

[CHINA.]

Missionary Aspect of Ningpo.

As a Missionary Station, Ningpo possesses independent advantages, probably possessed only in part by any other city open to foreigners. Considered in itself, and for its own sake, apart from its connection with other places, it presents a field of a peculiarly inviting character. Possessing a climate which, as at Shanghai, is subject to extremes of cold and heat—the range of the thermometer extending from above 100° to as low as 8° or 10° below freezing point, in the different seasons of the year—it nevertheless affords a reasonable prospect of salubrity to an European constitution possessed of a favourable measure of physical strength.

The people are such as the absence of the sanctions and holy precepts of the Bible would lead us to expect. The standard of morality is very low. There is a general disregard of truth and honesty where the means of concealment exist. They are, however, a kindly and obliging people. In circumstances of extraordinary provocation their quarrels seldom extend to personal violence; and the simple food on which they subsist, together with the almost universal absence of intoxication, render them, even in the absence of religion, a gentle and orderly population. As sensual pleasure is the *summum bonum* of the Chinese, and money furnishes its possessor with a command over the ordinary sources of sensual gratification, the dollars of the foreigner will be, as they ever have been,

the great temptation against which their integrity is too weak to stand. A poor man is safe among them, though their ideas of the correlative conditions of poverty and wealth considerably differ from our own.

They have often suffered from the overbearing insolence and ill-treatment of foreigners; but one kind word or look finds an immediate access to their natural feelings of kindness; and a Christian man, who feels himself called to love those *for whom Christ died* in common with himself, cannot mingle among the good-humoured and orderly villagers of these more northerly provinces, or converse with the more intelligent or polished natives of the city without feeling that the feeble philosophy of the natural man has here achieved some of its highest conquests, to the utmost of its limited power, apart from the subduing, sanctifying grace of the Gospel. They are, however, living only for this world, without one defined idea of the future. Their prospects are bounded by the narrow horizon of this life. Beyond the grave, everything with them is unthought of, unknown, and uncared for. Here, however, the Missionary of the Cross has a ready means of access to a people who are free from most of the usual unsettling, disquieting, and contaminating influences of a large European trade, and an extensive influx of foreigners; and where—the local dialect once acquired—he has before him a boundless field of daily missionary work among an intelligent and willing class of hearers.

The boundary regulations are peculiarly favourable, foreigners being permitted without restriction as to time, to visit, or even reside in, any part of the heen, or district of Ningpo. This extends, on the S. W., more than fifty miles, and on the S. E. includes, within the limits of the port, a portion of the sea-coast, and the woodland hills of Teen-Tung. In other directions the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words—

1. It affords a promising sphere of quiet missionary work among a superior population, in one of the finest and largest cities of the empire, apart from the deteriorating influences of an extensive trade with foreigners.

2. It presents peculiar facilities for the planting of out-stations, and making periodical visits in the surrounding country, as the growing exigencies of the mission may hereafter render expedient.

Rev. Mr. Smith, Ch. Miss., Rec. Aug. 1846.

Mission House: New-York, January, 1847.

RECENT INTELLIGENCE.

AFRICAN MISSION.—We are grieved to learn the death of the Rev. Thomas Wilson, at Sinoe. He departed this life on the 8th of September last, after a very short illness. He had administered the sacrament of the Lord's Supper on the preceding Sabbath. We have not received particular information concerning his state of mind in his last hours, but we cannot doubt that he was supported by the presence of the Saviour.

From the other stations letters have been received, dated from July 13th to September 15th, at Settra Kroo, and October 22d, at Monrovia. Many of the natives at Settra Kroo continue to manifest an unfriendly feeling towards the mission; but the school was kept up, openings for additional schools in the neighbourhood were presented, and ground for a Church could be obtained in another part of the town. Mr. and Mrs. Connelly were "faint, yet pursuing." Their prospects of usefulness were better than at the date of their former letters, and they were anxious to be speedily joined by another missionary.

INDIA: LODIANA MISSION.—On account of the protracted and severe illness of Mrs. Campbell, and as the only means of saving her life, her medical advisers have insisted on her taking a sea voyage. She was so much reduced by disease, as to be altogether unable to make such a journey without the company of her husband, and thus it has become painfully necessary for the Rev. Mr. Campbell to withdraw, for a season, from his field of labour. We have seen letters from Mr. C. expressing deep regret at this measure, but manifesting a Christian submission to the will of God. We need not ask the sympathy and the prayers of our readers for this excellent and efficient missionary brother and his afflicted companion. Their per-

sonal sorrows have been many and trying. Besides suffering repeated attacks of severe sickness, they have been called to commit five of their children to the mission burial ground. But their severest trial is their having to leave such an important sphere of duty.

CHINA: NINGPO MISSION.—By letters from Ningpo, dated to the 22d of July, we learn with pleasure that the health of Mr. and Mrs. Way has become much improved by residing for some weeks in a Chinese boat in the harbour of Tinghai, Chusan; and they were able to resume their duties at the mission station. The island of Chusan was given up to the Chinese by the British, and the foreigners would all have to leave. Mr. and Mrs. Loomis were making arrangements to remove to Ningpo.

CHOCTAW MISSION.—Spencer Academy has been re-opened with seventy-seven scholars. The missionaries were encouraged by the prospect before them.

OTTAWA MISSION.—A letter from the Rev. P. Dougherty, dated November 12th, mentions that the new school-house was completed, a comfortable building, 36 feet by 20 in its dimensions. Disappointed in obtaining the services of a mason, Mr. D. performed most of the work himself.

At all the Indian stations, we believe it is quite a common thing for missionaries to have, not merely the care of many matters not strictly clerical, but the actual labour of them. As an example, we add a pleasant extract from Mr. Dougherty's letter, which those who are acquainted with him will understand:

"You would scarcely recognize me under all the different characters I have to personify in real life. Missionary, teacher, doctor, carpenter, wood-chopper,—mason, hod-man and grave-digger—necessity has forced me to be

all these in turn ; and I find twenty-four hours too small a circle to encompass all that I feel necessary to force into it."

The churches should feel grateful for the cheerfulness with which our brethren endure the hardships of their important posts.

CHILDREN IN THE BOARDING SCHOOLS CONNECTED WITH THE FURRUKHABAD AND ALLAHABAD MISSIONS, IN OCTOBER, 1846.

Orphan School at Futteghur.

BOYS.

Matthew Brown	Robert Halliday
John C. Backus	Alfred Hamilton
Charles C. Beatty	John Leyburn
Joseph Burke	Araron W. Lyon
Nathaniel Bent	William M'Combs
Edward F. Buist	James M'Graw
Edward Barnes	Eph. T. M'Lean
John Chester	Francis M'Farland
William Chester	Abraham Martin
C. C. Cuyler	Elliot M'Conaughy
Samuel J. Cassels	James Nassau
John Darby	Henry Martyn Semple
William Duly	Elisha P. Swift
Henry Darby	Samuel D. Stuart
Joseph P. Engles	T. B. Spottiswood
John Hendren	Peter A. Studdiford
Samuel Houston	Jacob Towson
Meadon Hand	Stephen R. Wynkoop
Jesse M. Howell	Henry Wilson
John F. Houston	John W. Wells

GIRLS.

Betsy Angelo	Mary B. M'Combs
Rebecca Atkinson	Catherine Jessie M'Cartee
Martha Bent	Adelia M'Iver
Eliza Bradshaw	Margaret Reynolds
Susan Beatty	Mary Rice
Margaret Birney	Virginia Richmond
Dinah	Rebecca
Catherine Ennis	Hannah Scott
Mary Adair Foster	Sally
Arabella G. Foote	Maria Shaw
Dorothea Godden	Eliza D. Smith
Eliza Heise	Cornelia W. Stuart
Ellen Houston	Sarah W. Steel
Phebe Hoes	Caroline Tait
Jane	Theophila
Susan D. Kennedy	Catherine Van Rensselaer
Phebe Key	Ruth Van Meter
Alida Leavenworth	Emma Walsh
Matilda Little	Maria Wood
Lucy	Betsy Ward
Leonora	Eliza Wilson.
Eliza Maynadier	

Orphan School at Allahabad.

BOYS.

Jonathan P. Alward	Jonas
James Armstrong	Samuel Long
Joseph C. Breckinridge	Johu H. Morrison
James H. Briscoe	William Murray
Edwin Beach	Paul
Archibald Cameron	Robert Ralston
George Douglass	Thomas Cole Spencer
Peter Dougherty	Wm. Henry Trissler
Albert Dod	Cortland Van Rensselaer
Jacob Bedford Green	Philip Van Rensselaer
Cyrus Gildersleeve	Wm. S. Ward
J. Starkey Imbrie	James Wilson
Thomas Janvier	Wilson Winn.
John Johnston	

GIRLS.

Emma Beach	Martha Janeway
Betsy	Jessie

Mary Camak	Lucy
Ellen Cuyler	Anna Murray
Elizabeth Candee	Rebecca
Mary Ann Dewees	Hetty Smith
Eliza	Anna Finley Sanford
Lydia Ferguson	Caroline Walker
Belinda Galloway	Bethia Walker
Elizabeth Hopkins	Abbe I. Williamson
Isabella	Eliza Wilson.
Charlotte Jennings	

Residing in the Christian village, Futteghur.

Tamadar, and his wife Eunice, one child.
Penma, his wife Blaugwentia, two children, both church members.
Chabua and Sarah Wilson, one child.
Robert Breckinridge and Punia, two children, church members.
Rohmet and Betsy Little.
Rankisua and Ann Eliza Beatty, two children, both church members.
Walter Lowrie and Caroline, one child, he a church member.
Thomas Scott and Roxy Bent, one child.
Daniel M'Kenzie and Elizabeth Conklin, church members.
Orson Douglass and Cornelia.
James More and Catherine Vandervere.
William Hill and Mary Irvine.
Gamble Baker and Harriet Scott.
Gunga and Rebecca Bell.
Robert Galbraeth and Gulbahar.

"ENTER INTO THY CLOSET:" or Secret Prayer, and its accompanying exercises. Intended to assist young persons and others in acquiring devotional habits, without the aid of written forms. By the Rev. James McGill, Hightae, Lochmaben. Philadelphia: Presbyterian Board of Publication. 18mo. pp. 276.

After speaking of a class of works, with which this book is nearly allied, whose object is "to exhibit persuasives to the duty of prayer, with hints and directions as to its profitable performance," the author proceeds in his preface to set forth the distinctive character of this volume in the following terms: "Wholly practical in its design, it takes for granted the efficacy of prayer, as a truth which cannot be doubted without denying the authority of Scripture, and even the first principles of natural religion as embodied in the superstitions of all nations; but it aims not to investigate the philosophy of devotion, or to illustrate the question, more curious than useful, as to the manner in which prayer becomes efficacious. On the other hand, although intended as a companion for the closet, it is not what is usually called a Manual of Devotion; but proceeds upon the principle, that the gift of prayer may easily be acquired by any one who, with the Bible in his hands, will think seriously of what he does when he ventures to address the Father of mercies."

THE THREE QUESTIONS: What am I? Whence came I? Whither do I go? Philadelphia: Presbyterian Board of Publication. 18mo. pp. 144.

"In the following pages," says the Author in his Preface, "an attempt has been made to delineate the pro-

cess by which a mind, at one time, involved in the mazes of scepticism, succeeded, after an anxious search, in obtaining a satisfactory reply to these questions. Many still wander in the fatal labyrinth from which the writer trusts he has escaped, and to such he dedicates his labours, in the hope that a clue (however frail and slender,) may thereby be supplied to some unhappy wanderer, by which he may thread his way out of the devious and

winding path into which he has strayed." It is the author's hope that this book will prove useful "to the numbers of young men in the present day, who, if not avowedly sceptical, are yet wavering and undecided in their religious opinions;" and "it is trusted that the work will be found applicable to other classes of readers."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1846.

<i>SYNOD OF ALBANY. Pby. of Londonderry.</i>		<i>Pby. of New Castle.</i>	
Newburyport, Mass. 2d ch	5 00	Norristown, Pa. Rev James Grier Ralston, don. 5; Forks of Brandywine ch. fem mis soc, 14	19 00
<i>Pby. of Columbia.</i>		<i>Pby. of Donegal.</i>	
Lexington Heights ch	10 00	Chesnut Level ch, 15; do. lad. ben. soc, 13; Little Britain ch, 9 50	37 50
<i>SYNOD OF NEW-YORK. Pby. of Hudson.</i>		<i>Pby. of Baltimore.</i>	
West Town ch mo con colls	31 12	Georgetown, D. C. ch Sab sch juv mis soc for China mis	19 00
<i>Pby. of North River.</i>		<i>Pby. of Huntingdon.</i>	
Rondout ch ann coll, 150; do. Sab sch, 1st class, 1 55	151 55	Millerstown ch, 30; Pine Grove ch, 5; Pine Grove Mills sew. soc, 15; Hollidaysburg ch, 38 50; Clearfield ch, 8; Bellefonte ch, 45; Lick Run ch, 20; West Kishacoquillas ch, 5; East Kishacoquillas ch, 18 47	164 97
<i>Pby. of Bedford.</i>		<i>SYNOD OF PITTSBURG. Pby. of Ohio.</i>	
Bedford ch fem mis soc	25 00	East Liberty ch, 'Adonijah,' bals. to con DA R C BEATTY, l. m. 20; Bethel ch, 40	60 00
<i>Pby. of Long Island.</i>		<i>Pby. of Allegheny.</i>	
East Hampton ch. to con REV. A. B. CUTLERS l. m.	28 00	Muddy cr. ch	6 25
<i>Pby. of New York.</i>		<i>Pby. of Clarion.</i>	
Brooklyn 1st ch. mo. con. 14; Chelsea ch. mo. cons. for Oct. and Nov. 20; Duane st. ch. mo. con, 8 69; N Y 42d st ch mo con, 5 23; do. Sub. sch, 4 04; N Y 1st ch ann coll, in part, 2502; do. mo con, 90; Brick ch mo con. 2 90; Duane st ch ann coll. addl, 26; Madison av. ch mo con, 3; Newtown ch. L. I. 35; Brooklyn 2d ch. Thomas Baylis, don. 10	2720 86	Concord ch. 3 31; Bethesda ch, 6	9 31
<i>2d Pby. of New York.</i>		<i>SYNOD OF WHEELING. Pby. of Washington.</i>	
West Farms ch. 6 66; Canal st ch mo con, 4 28; do. a member to con. WM. STEELE, M.D. l. m. 30; Scotch ch mo con for August, 52, for Sept. 53, for Oct. 68, and for Nov. 37	250 94	Mount Prospect ch	20 00
<i>SYNOD OF NEW JERSEY. Pby. of Elizabethtown.</i>		<i>Pby. of Steubenville.</i>	
Westfield ch. 6 11; Plainfield 1st ch. Miss Jane Vanderveer, for a scholarship at Allahabad, N. India, 12; Rahway 1st ch young lad. for. mis soc. 23	46 14	Steubenville 1st ch, 80; Harlem ch. 5; Bethlehem ch. 4	89 00
<i>Pby. of New Brunswick.</i>		<i>SYNOD OF OHIO. Pby. of Richland.</i>	
Middletown point ch, 7 70; Freehold Village ch. 63	70 70	Mansfield ch	10 0
<i>Pby. of West Jersey.</i>		<i>SYNOD OF CINCINNATI. Pby. of Cincinnati.</i>	
Burlington ch. Rev C Van Rensselaer, don. 100; Blackwoodtown ch, 9 25	109 25	Cincinnati 5th ch	29 50
<i>Pby. of Newtown.</i>		<i>Pby. of Oxford.</i>	
Allentownship ch	50 00	Venice ch	32 00
<i>Pby. of Susquehanna.</i>		<i>Pby. of Sidney.</i>	
Warren ch	4 00	Sidney ch. Wm. McGookin, don	5 00
<i>Pby. of Luzerne.</i>		<i>Pby. of Maxxee.</i>	
Nanticoke ch	3 00	Findley ch mo con, 9; F. HENDERSON, in part to con. himself l. m. 5; A Poenmire, 62 cts. Dr. Rawson, 2; Miss R Ewing, 5; John Mc Cahy, 50 cents; E Spangler, 1; P Somers, 1 25; Rev R H Hollyday, 3; Benj. Smith, 2; John Ewing 50. in part to con Miss REBECCA JANE EWING and JOHN M EWING l. m's.	79 37
<i>SYNOD OF PHILA. Pby. of Phila.</i>		<i>SYNOD OF INDIANA. Pby. of Salem.</i>	
Phila. Central ch. bal. 67; Phila. 6th ch mo con, 72; Phil. 4th ch Sab sch, 2 50; Phila. 9th ch mis soc, 23	164 50	New Philadelphia ch, 5 15; Owen cr. ch. 3 30	8 45
<i>2d Pby. of Philadelphia.</i>		<i>Pby. of Madison.</i>	
Neshaminy ch	10 00	Grant's cr. Ind. Ralph Turner, don. 200; New Lexington ch, 5	205 00
		<i>Pby. of Cranfordsville.</i>	
		Bethany ch	4 50

<p>SYNOD OF N. INDIANA. <i>Pby. of Fort Wayne.</i></p>		<p><i>Pby. of East Hanover.</i></p>	
Union ch. of which 90 cts. from chil of Rev A Williamson, 4; Mrs Collis, 2	6 00	Brunswick ch. for African mis.	10 00
<p>SYNOD OF ILLINOIS. <i>Pby. of Schuyler.</i></p>		<p><i>Pby. of Montgomery.</i></p>	
Galena ch mo coos colls	10 00	Salem ch	40 00
<p><i>Pby. of Peoria.</i></p>		<p>SYNOD OF WEST TENNESSEE. <i>Pby. of Western District.</i></p>	
Bennington ch. Rev R B Dobbias & Sons, don	3 00	Memphis 2d ch. little girls soc to ed. <i>John Gray</i> at Creek mis.	15 00
<p>SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i></p>		<p>SYNOD OF SOUTH CAROLINA. <i>Pby. of Bethel.</i></p>	
Eagle Fork ch	6 00	Coucord ch, 10 50; Purity ch, 39 50	50 00
<p>SYNOD OF KENTUCKY.</p>		<p><i>Pby. of Harmony.</i></p>	
Synodical collection	40 00	Olivet ch for. mis soc	12 00
<p><i>Pby. of Louisville.</i></p>		<p><i>Pby. of Charleston.</i></p>	
Shiloh and Olivet chs, 22 45; Shelbyville ch 57 30; Louisville 1st ch. three mos. colls. 23 35; Louisville 4th ch. 1 45	104 55	Charleston 2d ch mo con. 1st Nov. 58 39; Ju- venile mis soc. 47 70	106 09
<p><i>Pby. of Muhlenburg.</i></p>		<p>SYNOD OF GA. <i>Pby. of Georgia.</i></p>	
Hopkinsville ch	6 55	Midway ch fem mis soc. 46 50; Jonesville Re- treat mo coll, 17 35	63 85
<p><i>Pby. of Transylvania.</i></p>		<p><i>Pby. of Hopewell.</i></p>	
Danville ch, in part, of which Rev J C Young, D.D. 100 to con JAMES E R YOUNG & JOHN CRITTENDEN YOUNG l. m's 467 05; Lancas- ter ch, 36 62; Paint Lick ch, 62 50; Silver cr. ch, 28 75; Richmond ch, 43 80; do. mo con colls, 20 85; ladies' mis soc, 10; sever- al children of cong. 1 20; Sab sch, 7 60; Hanging Fork ch. 10; Stanford ch. 13 60; Harrodsburg ch, in part to con. REV. JOHN MONTGOMERY l. d. 85	786 97	Milledgeville ch, Mrs H V Johnson, don	5 00
<p><i>Pby. of W. Lezington.</i></p>		<p><i>Pby. of Flint River.</i></p>	
Pisgah ch, 42 55; children of Rev J F Price, 3; Harmony ch, 8; Woodford ch, 2 50; Lex- ington 1st ch, 13 46; A Harwood, don. 10; Mrs Markoe, don. 3; McChord ch. of which children, 95 cts. 185 05; Mrs Dewees to ed. <i>Mary Ann Dewees</i> , 25; Mrs Burrows, 'a widow's mite,' 3 50; Salem ch, of which children, 1 10, 14 10; Winchester ch. 44 85; Union ch, 8; Horeb ch, Samuel Laird, don. 25; Georgetown ch, 26 97; Frankfort ch. 86 25; do. mo con colls for July, August, & Sept. 12 05; children in Sab sch, 4 40	517 68	Columbus 1st ch	93 00
<p><i>Pby. of Ebenezer.</i></p>		<p>SYNOD OF ALABAMA. <i>Pby. of E. Alabama.</i></p>	
Covington 1st ch. 22 79; Lebanon ch, 3 30; Washington ch, 55 37; Paris ch, 54 02; Carlisle ch. 7; Flemingsburg ch, 30 20; Maysville ch. ann. coll. 55; child. of C. B. Coons, 1 81; Augusta ch, 12 50; Sharon ch, 13,	254 99	Taladega ch	18 00
<p><i>Pby. of Bowling Green.</i></p>		<p>SYNOD OF MISSISSIPPI. <i>Pby. of Chickasaw.</i></p>	
Henderson ch	15 60	Holly Springs ch, 35; Monroe ch, 6; Bethauy ch, 4; New Hope ch, 8; Spring Hill ch, 20; Ripley ch, 14; Lebanon ch 2; Chulahoma ch, 2	91 00
<p>SYNOD OF VIRGINIA. <i>Pby. of Greenbrier.</i></p>		<p>Deduct amount acknowledged as re- ceived in May, 1846, as from church- es not named</p>	
Point Pleasant ch	6 00		79 00—12 00
<p><i>Pby. of Lezington.</i></p>		<p>COLLEGES AND SEMINARIES.</p>	
Union ch. to ed. <i>John Hendren</i> at Futchgurrh, N. India, 25; Fairfield ch, 6; Mount Carmel ch, 5	36 00	Shelbyville, Ky. young ladies of fem insti.	10 00
<p><i>Pby. of West Hanover.</i></p>		<p>MISCELLANEOUS.</p>	
Lebanon ch, Daniel Blain, don. 2 50; Mary R Blain, don. 1 50, children of the Rev Samuel Blain; Bethlehem ch, 5; Briery ch. 15 70; ladies of same, to ed. <i>James Womack</i> and <i>Mary Spencer</i> in N. India, 50; Buffalo ch. 20	94 70	Bridgeport, Conn. Rev D De F Ely, don. 10; A and B, 200 each, 400; 'a friend,' 50; N. Y. children of Mr Bensel, 2 73; Miscellaneous for mis in China, 1250; do. for mis in India, 1250; do. for mis among the American Indi- ans, 1000; Charlton N Y Assoc. Ref. ch. Sab. sch. 5; N Y, Margaret Gordon, 50 cts.; 'a lady,' 300; Catharine E Kinsey, 5	4273 29
		Total,	\$11,095 15
<p>DONATIONS IN CLOTHING, &C.</p>			
		George's cr. and Tent chs. Pa. ladies' sew. soc, one box clothing valued at	37 56
		Lewisburg ch, Pa. ladies of, one box clothing for Ottoo and Omaha mis. valued at	48 62
		Perryville ch. Pa. ladies of, one box clothing for Creek mis. valued at	43 86
		Lake Fork Cross Roads ch, ladies of, one box clothing for Creek mis, valued at	70 55
		Fulton ch. O. ladies of, one box clothing valued at	50 00
		Goodwill ch, N Y, ladies of, one box clothing valued at	54 00
		Mrs K——, N Y, two bundles of clothing val- ued at	20 00
		Sing Sing, N Y, Alexander Watson, four boxes garden seeds for African mission,	—

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same
in _____ after my decease, to the person who, when the same shall be payable, shall
act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United
States of America, to be applied to the uses and purposes of said Board, and under its direction,
and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors
or the same.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

JANUARY, 1847.

No. 1.

Board of Domestic Missions.

ON DOMESTIC MISSIONS.

When we insist on the duty of Christians, who have the Gospel, to send it to those who are destitute, it is taken for granted, that the Gospel would be a blessing to them. The law of God, which requires us to love our neighbour as ourselves, certainly makes it obligatory to do them all the good which is in our power. If the preaching of the Gospel only served to civilize men, and to make the state of society more orderly and comfortable, even on this account it would be fulfilling the law of love, to use our best efforts to send to our fellow-men the means of promoting their temporal welfare. And that the Gospel does produce these effects when it is preached, cannot be denied. It is demonstrated, not by reasoning, but by facts, incontestable facts. We need only cast our eye over a missionary map, to see the blessed effects of the word of God on the state of society. And in our own day the Gospel has wrought wonders in the way of civilizing some of the most depraved and savage of the human family. And in our own country, those settlements that are destitute of the regular preaching of the Gospel, are characterized by a fearful ferocity, and recklessness of human life. The passions of men, unrestrained by religion, break out into acts of violence, which greatly disturb the peace of society. And the best human laws, without the aid of religion acting on the consciences of men, are found entirely inadequate to preserve good order, and peace among men. For want of this influence, there is, in many of our new settlements, a strong tendency to the manners and habits of the savage tribes, who roamed the American forests, before this country was inhabited by civilized man. Real civilization does not consist mainly in a knowledge of arts and sciences, and in elegance in houses, furniture, and equipage, nor in exterior polish of manners, but in kind and benevolent dispositions, in the exercise of justice and honesty, and in those habits which sound morality inculcates. Now, while it is admitted that there may be great improvements in knowledge, and much show of elegance and splendour

without religion; yet we maintain, that the feelings, dispositions, and habits in which real civilization consists, are only found accompanying the Gospel. They are the fruits of the Christian religion; and where this is absent, these fruits cannot be found. It is therefore of great importance to have the institutions of religion in the first formation of society, for if other principles become rooted among any people, it will be found very difficult to eradicate them. And it is known to all impartial observers, that vicious principles are much more congenial with the human mind than those which are virtuous.

But while we judge all this to be true, and important, it is not the principal reason why Christians should wish, and earnestly endeavour to send the Gospel to the destitute. There is another consideration of paramount importance, yea of infinite weight, which should rouse us from our inactivity, and stimulate us to immediate, vigorous, and persevering exertion, in supplying the destitute, both at home and abroad with the Gospel. It is, because it is the WORD OF LIFE, the means which the Holy Spirit uses in the regeneration, and sanctification of the soul. Christ is the only name given under heaven, whereby we must be saved. "Other foundations can no man lay than that is laid, which is Jesus Christ." And it is only by the Gospel that Christ is known. And to be benefited by him, he must be known, and believed on with the whole heart. It is written indeed, "that whosoever shall call on the name of the Lord shall be saved." But the Apostle pointedly asks, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Faith is absolutely necessary to salvation. "For he that believeth shall be saved, he that believeth not shall be damned." Now the Apostle declares, that "faith cometh by hearing, and hearing by the word of God." The Gospel is God's appointed means of saving men, and there is no other. This, then, is no trivial matter. It is a concern of life or death,

of salvation or damnation. And can Christians sit contented in their houses, and in the enjoyment of Gospel privileges, while so many of their fellow creatures are perishing for lack of knowledge? I do not write for those who are so far infidels, that they do not believe that the Gospel is a necessary means of salvation. Let them enjoy their senseless clamour about the uncharitableness of sending the heathen to hell by wholesale. It is not that they care for the loss of the souls of the heathen, for if they did, instead of cavilling, they would begin to pray, and not only to pray, but to labour for their salvation. But Christians are supposed to believe in their own Bible, and in the words of the Lord Jesus, and his apostles, which we have cited. To Christians therefore I address myself. Your fellow men, your countrymen, your kinsmen according to the flesh, are many of them in imminent danger of perishing eternally, for want of that Gospel, which you have it in your power to send them. And for such an object, will you make no strenuous exertion? Will you refuse them a tithe of the blessings God has so richly showered down upon many of you? Will you not even pause in your ardent pursuit of wealth, and worldly honour, to consider the case? Will you stop your ears against the piercing cry of the destitute, which, like the man of Macedonia says, "come and help us." Either you do not believe in the declarations of the Bible on this subject, or you cannot be indifferent to the wants of millions, who are at this moment without the regular preaching of the Gospel in our own country. You may say, and say truly, it was very wrong for these people to settle in the wilderness, without taking the Gospel with them; and that however great their need, they have no concern about the matter, and do not desire the Gospel.

All this is very true, but does not absolve you from the obligation to send them the word of life. I admit, that in strict justice, they do not deserve it; neither do we. If God had been strict to mark our iniquities, the candlestick would long since have been removed from our midst, and the Gospel we so richly enjoy sent to other people, who would make a better improvement of it. And as to the unconcern of the people who are destitute, it furnishes the strongest reason why we should be concerned for them. If under any temporal plague or calamity, we see our friends unconcerned, and unwilling to resort to proper remedies, we pity them the more, and strive to rescue them from the danger of which they are not aware. Men never value the Gospel until they have it and experience some of the benefits it brings with it.

But why so much earnestness *just now*? Have not the people been as destitute in past years as at present? Yes, but Christians have been asleep in past years, and are still slumber-

ing, and we wish, if possible, to awake them, before they are called to render up their account. We are afraid, that when the Lord cometh, He shall find many asleep, like the wise and foolish virgins, mentioned in the parable. The number who are without the means of grace, is every year increasing, and that in a rapid manner. The writer remembers, when the whole population of these United States was only a little more than *three millions*; and now, in the lifetime of an individual, we are grown to be a *great people*, more than *twenty millions*! And no one can see the end of this increase. But unless God diminishes our numbers by his desolating judgments, the ratio of increase is more likely to increase, than to become less. And what will become of our liberties, if this great mass should not be leavened, with the leaven of Gospel truth? My time is nearly run. I shall not live to behold the ruin of my country, but I am verily persuaded, that unless vigorous efforts are made to introduce the Gospel, and have it faithfully preached to the people generally, whatever politicians may think, or say or do, we shall be a ruined people. Anarchy, fanaticism, violence, division, civil war, and bloodshed beyond calculation, will devastate this now happy land, unless the Gospel prevent it. My sober judgment, long, and well considered, is, that the influence of true religion *alone*, can save this country from the fearful disasters I have named. After a long struggle between contending States, and infuriated parties, the iron rod of despotism will be resorted to, and submitted to, as affording some relief from the horrors of anarchy, and of all tyrannies, that which succeeds anarchy is the most relentless. But I may seem to be wandering from my subject, although in reality I am only exhibiting it in a new phase, and speaking of scenes, and consequences, from which, may a gracious God deliver our beloved country.

But some may be incredulous, as to the extent of destitution. They may allege, that the regions which we call destitute, may be supplied by other denominations, to whom often great injustice is done by our missionaries and ministers, as if we were *the people*, and our preachers the only ones, which deserved to be mentioned. As to other evangelical denominations, I honour their zeal, and admit the value of their services. Even those, who I think maintain and preach some errors in connexion with the truths of the Gospel, are greatly to be commended for their zeal, and self-denying labours. They do actually put us to shame; they have so far exceeded us in zeal, enterprise, and indefatigable labours, in the new settlements.

I beg leave to present the following statistical view of our country, not founded on any exact calculations, and not pretending to minute accuracy, but merely a general sketch, which will

serve sufficiently as the basis of my remarks, respecting the destitution of a large multitude in our country. Our population cannot be much less than *twenty millions*. From this sum let us deduct *two millions* for the Roman Catholics; and *two millions* for all heretical sects besides, including the Jews and Infidels. These are deducted, not because they do not need the Gospel, but because they will not receive it from us. Let us next suppose the number of preachers, who have the care of souls, to be *ten thousand*, of all Protestant denominations, who hold the fundamentals of Christianity, and let us allow to each of these *one thousand* souls, which, however, is far too large an allowance, as a majority of country churches do not number in their society more than five hundred on an average. Then there will remain *six millions* of people, unprovided with the preaching of the Gospel; a number nearly double of the whole population of the United States, at the commencement of the revolution. Appalling result! *Six millions* of immortal souls in our country destitute of the necessary means of grace! Now, I will make a liberal allowance of these to other denominations. Say that they be burthened with the care of *five millions*, leaving *one million* to our Presbyterian church. Here, then, we have a population, which, at the rate of one thousand souls to a minister, would require *one thousand* ministers. My readers will surely not wish me to proceed any further, with this most discouraging statistical review. The fact is, that our denomination alone, needs *one thousand* additional ministers. But as the obtaining the one quarter of this number, in any reasonable time, is out of the question, missionaries should be sent, as speedily as possible, partially to supply the alarming deficiency of regular pastors, so that all might have the opportunity of hearing the Gospel occasionally, before their day of grace shall come to an end. And as the people, who are most in need, will neither seek for missionaries, nor support them, is it not a duty of a most imperative nature, which devolves on the members of our churches? In a little time, we must meet these fellow immortals in judgment. In a little time, all our other pursuits, projects and acquisitions, will be gone from us, or rather, we from them. O Christian, why are you laying up treasures on earth, which must soon perish forever? You say you are not labouring to acquire wealth for yourselves, but for your children. Alas! what infatuation. How do you know, but your hoarded money will be the occasion of ruining their souls? How do you know, but your hard earned wealth will be wasted by them at the gaming table, or in mad speculation? How do you know, but the country in which you live will be convulsed, and torn by civil wars, when wealth will only serve to endanger the lives of

its possessors? But I believe it is vain, either to reason, or expostulate with covetousness. It is like the deaf adder, which can never be charmed. But it may be asked, are Christians infected with this sordid vice? Men and women, who have professed to renounce the world? What shall I say in their defence? Tell me, professor of religion, how much do you give annually to the treasury of the Lord, for the promotion of that Kingdom, which is soon to swallow up all other kingdoms? I mean, how much you give, compared with your income, and with other expenses? For we know, that God requires of us, according to what we have, and not according to what we have not. We know also, who said of the poor widow, who cast in her only farthing; "She hath given more than they all." With the field of destitution before you, put it to your conscience, let me rather say, put it to your heart, and say whether you have done what you could? Whether you have hitherto fulfilled your duty to your Lord and Saviour, to whom you owe everything? to whom you owe yourselves? And whether you will sit down quietly to enjoy your wealth, while a million of your fellow countrymen are suffering a famine, not of bread, but of the word of life? I am often filled with alarm for myself and others, when I look forward to the time hastening on, when it will be said to each of us, "Give an account of your stewardship."

But perhaps you will say, Where are these destitute people, and can they be reached?

To this I answer, many of them are very near us; they are in the lanes and by-ways of our most populous cities, where not more than two-thirds of the inhabitants attend on a preached Gospel. They are found in almost every neighbourhood around us. Yes, there are people, born, and grown to manhood, in sight of the smoke of New-York and Philadelphia, who have never been taught that they had either a Maker or Redeemer; but the great body of the destitute are in the new states and territories. The tide of population has flowed on, leaving far behind the regular means of religious instruction. How many preachers do you suppose we have in Arkansas, a state which contains more than one hundred and fifty thousand inhabitants? How the fact is with other denominations I cannot tell, but I believe that all the ministers of our Church in that large and increasing state, does not exceed *six* or *seven*, if there be that number. Look at Texas, one of the finest countries in the world, as to soil and climate, there we have one small, weak Presbytery. Before half a century shall have elapsed, that country, in all probability, will boast of its millions of inhabitants. O let the forming and increasing population be seasoned with the genuine principles of the Gospel. But it is unnecessary to enlarge. In all our new states and

territories are found immense fields of moral desolation.

I wish, however, before I conclude, to point out some portions of our country, which, if supplied at all with the preaching of the Gospel, must always be supplied by missionaries. First the extensive range of mountainous region on both sides of the Alleghany ridge, where some hundreds of thousands of poor, ignorant people dwell, approaching, in mental improvement, very near to the savages of the wilderness, and many of them sunk far below the aboriginal inhabitants, by their sordid manners and beastly vices. A young man, who spent some time in these mountains, connected with a geological survey of Pennsylvania, was so deeply affected with the miserable condition of these people, that he solemnly determined to devote his life to their instruction, and is now engaged in the execution of his self-denying purpose.

Another region which must be destitute, unless supplied by itinerant missionaries, is the slip of low and often marshy country which lies along our sea coast from New-York to the capes of Florida.

Besides these districts of country, there are probably nearly or quite a million of souls, whose occupations are such as to remove them from the regular means of grace. I refer to our seamen, and to a more numerous and more rapidly increasing class, our boatmen, who are employed on our lakes, rivers, and multiplied canals, to which, alas! may be added the men employed in the iron and coal business.

I cannot conclude without directing attention to another very numerous class, who are in a very peculiar situation; I mean the coloured population of these United States, bond and free, whose number cannot be less than three millions. All these have immortal souls. All these are our brethren, of the same fallen race with ourselves; and they greatly need instruction from the Bible. Many missionaries might profitably be employed in preaching to them, for public opinion is of late very much in favour of efforts for their instruction; and many of their masters are not only willing, but very anxious, to have them taught the truths of the Gospel; and the instances are every year increasing, of the owners of slaves contributing liberally to provide the means of religious instruction for their people.

I trust, after these details, all will be convinced that the cry of destitution in this land is not exaggerated. Let all remember that we have but one short life upon earth. What we do we must do quickly. Hereafter, at the general review, what each generation has done for the cause of God will be made manifest. In that day, Christian friends, how shall our work appear, in comparison with those who may come after us, and with many who have gone before us?

I beseech you, by the love of Christ, and by the worth of immortal souls, that you double your diligence, and, if possible, double your contributions.

A. A.

LETTERS FROM MISSIONARIES.

Indiana.

FROM AN ITINERANT MISSIONARY IN STEUBEN COUNTY.

Great importance of Sabbath Schools, especially in the West.

. . . . As I survey the field of my labours, over which hang many dark and portentous clouds, there are a few bright spots, on which my eye delights to linger. These are, our *Sabbath Schools*. I believe they are, pre-eminently, the hope of our little churches. Speaking after the manner of men, there seems to be but little prospect, that they who have grown gray in the service of Satan, can now be induced to serve the Lord; especially, since many such appear to have come to this "western wild" for the express purpose of giving a loose

rein to their sinful propensities; while, on the other hand, we may hope, that the good seed of the word faithfully sown in the youthful mind, will eventually spring up, and in due time bring forth fruit to the glory of God. The Sabbath school appears to be *indispensable* here, as parental instruction in religious truths, seems to be almost universally neglected. Hence I regard them, when wisely and faithfully conducted, with peculiar interest. It however often happens, that our brightest prospects are most speedily clouded; and so it has been with us this summer; for in the inscrutable providence of God, most of our schools have been broken up, very soon after their commencement, by the prevalence of disease: Struggling with many difficulties, for want of books, teachers, &c., we had organized six

schools, which were attended with peculiar interest. But "God's ways are not our ways." Yet he doeth all things well. This has been a season of unparalleled sickness in this region. Fevers have extensively prevailed, and the dysentery has been very fatal among children. Many parents have been bereaved of one, two, and even more of their children; and while their hearts have been tender, by the rupture of these tender ties, some have been brought under the means of grace, who formerly neglected them. O for a sanctified use of these afflictions!—that these means of softening, may not tend to harden them more and more in sin!

Missouri.

From a Missionary in Cooper County. Prospects brightening.

. . . . It will be gratifying to the Board to know, that our prospects are brighter than they have been for some time past. During the past year, our strength has been considerably diminished by removals; several entire families have left us; and our increase has not quite made up for our loss in this respect. The unsettled character of the population operates very unfavourably to the rapid increase of the church. Our Sabbath school is prosperous. Our prayer-meetings, of late, are more interesting than they have been for some time past. We feel more encouraged than we have been for months. Our prayer is, that we may not be disappointed. We hope, and pray, that these tokens may be the forerunners of great blessings. Some of the church seem to be engaged, and praying for an outpouring of the Spirit; may their prayers be effectual, and the blessing be bestowed! Christians need reviving. O that they may be revived, and God may thus be glorified!

Michigan.

FROM A MISSIONARY IN SHIAWASSEE COUNTY.

Sickness—A Minister should not have too large a field, &c.

The sickness, which annually prevails at this season of the year, has been unusually fatal this year. Within the three weeks previous to the meeting of Synod, I rode over two hundred miles, in attending funerals, visiting the sick, and in the discharge of my ordinary ministerial duties. My health has been feeble, yet I have been enabled to visit more than usual during the last quarter. This has tended to confirm my previous convictions, of the import-

ance of confining our labours to a field we can properly cultivate. I am fully satisfied that the contrary course has been one, although not the chief, cause of the difficulties in the Presbyterian Churches. It precludes the possibility of that thorough and systematic course of instruction, which is essential to purity in doctrine and morals. Hence the multitude of professors in our churches, who give fearful evidence of being mere nominal Christians. A Christianity that is merely nominal, is always corrupt, and the result is, to multitudes, both in and out of the Church, *final impenitence*, and the ruin of souls. I find that discipline is needed, to an extent of which I was not aware: but I trust, by the blessing of God, we shall be able to discharge our duty in this particular, and my prayer is that it may prove salutary to all concerned. We have evidence that a spirit of inquiry and self-examination is being awakened in a number of our members; they evince a deep concern for the salvation of others, and to have the stumbling blocks removed out of their way. "O that the salvation of Israel were come out of Zion!" When will the Lord appear, and take away her reproach, and convert sinners to himself?

I have visited the Church of M., since I last wrote. They now number twenty-three members. They are anxiously looking and praying the Lord of the harvest for a labourer. Could one be furnished, he would find some warm-hearted brethren to hold up his hands by their prayers, although they could as yet do but little for his support. The surrounding country would however, do something; and in a little time more churches would be organized. There is not a minister of our own church within fifty miles of me, in any direction; and to the west and north of me, not one in the state. O what multitudes of the perishing must rise up in judgment against us! Can it be, that we are to be left here, single-handed and alone, much longer? May the Lord multiply, and bless the efforts of his people a thousand fold, for the salvation of a perishing world.

Ohio.

FROM A MISSIONARY IN ATHENS COUNTY.

Importance of sustaining and cherishing new and feeble churches, especially in our new settlements.

Within the limits of my missionary operations are several small and feeble churches, and Presbyterian neighbourhoods. From neglect, and other causes, they have been suffered to languish, and dangerous errors have taken strong hold upon the community; under such circumstances, as might be expected, the present

fruit of our labours seem to be small; yet we deem it important to occupy this field, on account of the rising generation, that they may be properly taught, and saved from the seductions of deluding, and dangerous errors. It is also of importance that such feeble churches be maintained, as they form a nucleus, around which the Presbyterian portion of the immigrating population may cluster, as they flow in upon us from States further east. Otherwise, when they come here, and find no church of their own denomination, they will either fall in with others, or, as is too often the case, neglect religion altogether. But while we at present labour under disadvantages, we are not without encouragement. The attendance on the means of grace is good. Our house of worship is generally filled; the few families connected with the church, seem to prize highly their privileges, and are willing to engage arduously in sabbath school instruction, and similar enterprises of usefulness. The Lord's Supper was administered in one of these little churches, two weeks since; it was a pleasant, and we trust, a profitable season to the little band of disciples there. Three were added to the church, and good hopes are entertained of a few others.

The remarks I have made, in regard to the general aspect of my field of labour, will apply to many other portions of the Western country. As is frequently remarked, society here, is in a *forming state*; and wherever a small church exists, it should, if possible, be kept alive, as *the seed*, from which good fruit may be gathered at a future day, when our hills and valleys shall all teem with a busy population. And should not the pastors of strong churches have compassion on such little flocks as may be within their reach, and give to them, an occasional crumb from their master's table, if they can do no more? And may the Lord of the harvest send forth more labourers into his harvest.

Kentucky,

FROM A MISSIONARY IN GRANT COUNTY.

Labours and trials of a Missionary life. Great importance of the Missionary work.

. . . My field is a very extensive one, and my labours of necessity very much scattered. The surface is rough, and uneven; the labour to be performed calls for great self-denial. The Missionary is much separated from his family; physical and intellectual exhaustion is very great. The Missionary has not only to be the preacher, but not unfrequently the elder, deacon, clerk, sexton, and financial agent, of every pecuniary matter touching the interests of the Church. . . .

In the good providence of God, we are about to close the labours of five years in this field; and whilst much of a discouraging nature has crossed our path, much, very much has transpired to cheer and animate our hopes, and enable us to look forward, resting by faith upon that arm that is almighty to save; to that period when an abundant and glorious harvest, of precious and immortal souls, will be gathered into the garner of the Lord, from the seed which has been sown. If many souls should not be the result so much desired, yet, if a single soul should be brought into the fold of Christ through our feeble instrumentality, how unspeakably great the reward! One soul is of infinite value; and should the Board, instrumentally, save only one soul, how ample the reward! Add to this the thousands, and tens of thousands, which, we have abundant reason to believe, will one day stand up, with palms of victory in their hands, and bless God for the rich provisions of the Gospel, made known to them through this instrumentality, and how glorious appears this missionary work! And who, then, should faint, or falter, even in the midst of temptations, trials, and privations, sharp and long, in so good, so glorious a work, — a work so replete with honour to God, and good to dying men? . . .

FROM A MISSIONARY IN HARDIN COUNTY.

Encouraging symptoms.

. . . I have preached a great deal this fall. Congregations large and attentive. The cause of religion, and especially of our own church, is evidently gaining ground. I have just closed a sacramental meeting, which was a delightful one. Our people are much revived and strengthened; and hope, it will not be long before there will be a great work done for us here. There is more life in our prayer-meetings than we have seen for some time. Our Sabbath school is doing a good work. May the Lord grant his blessing; and prosper his cause everywhere! . . .

Pennsylvania.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

General Sickness—Visiting the Sick—the Impenitent should be Warned.

In addition to my ordinary duties within the last few weeks, I have been obliged to visit a great many sick. I have never known as much sickness in the valley before; indeed, there has

not been so sickly a season here for many years. There is scarcely a family along the canal in which there is not sickness. I hope it has been sanctified to some. It has, at least, afforded me an opportunity to converse with many on the subject of their soul's salvation, with whom I have never conversed before. I have always endeavoured, so far as in my power, to call on every family where there was the least prospect of doing them good. Still, however, there are many families in my large field of labour, on whom I have never called. I called a few days since on a sick woman, who seemed very near the eternal world; I had never called on her before. She looked up at me, and, calling me by name, said: "You don't call to see the ragged, and the dirty." I have always endeavoured to be faithful to all, but when I heard that poor woman's remark, I resolved henceforth to try and be more faithful. She was apparently dying, and, without a hope beyond the grave. At her request I prayed with her. God was pleased to restore her to health, and she now rejoices in a hope in Christ. Another individual, who was very sick, and apparently very near the eternal world, remarked to me, that he had frequently wondered why I had not spoken to him of his soul: impenitent persons generally, I am persuaded, are frequently disappointed in not being conversed with more on the subject of religion, by their ministers. I do trust, that the afflictive dispensations of God's providence may be blessed to this people, but very few of whom profess to have made any preparation for death. In regard to the state of religion in this region, I have nothing special to report. There is at present a general seriousness among the people, produced, it may be, more by the sickness that prevails, than by the Spirit of God. I do not believe, however, things will be long with us as they are at present. I have faith to believe, that the coming winter will not pass without a revival of religion. This is just what we want, to prepare us for the work of the Lord.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Family Visitation—The Word silently taking effect.

: . . . I have been employed the last three weeks in family visitation; and as I visited from house to house, I found some who were inquiring, "What they must do to be saved," and others who were indulging the hope, that "they had passed from death unto life." While we have to lament that vice, in its various forms, still remains to resist the Gospel, and, if possible, seduce the followers of Christ, we have at the same time abundant cause to rejoice that the influence of divine truth appears to be gradually extending, and casting a shade over the illusive prospects of its enemies; and although the converts to righteousness are not numerous as drops of dew in the morning, yet there are a few who have been made the willing subjects of God's almighty grace. Last Sabbath we administered the Lord's Supper in Mill Creek church. It was a time of much seriousness—professors of religion were greatly encouraged and comforted, and many who were not professors were solemn, and much impressed. May God visit us with his grace and spirit! Brethren, pray for us.

FROM A MISSIONARY IN ARMSTRONG COUNTY.

Encouraging result of Missionary labour.—Aid no longer needed.

. . . . A little more than a year since, our church here was organized with *nine* members and one elder: with great exertion we had preaching here every other Sabbath. At present we number little short of *fifty* communicants—have in process of erection a neat and, I may say, elegant church, forty feet by sixty, with quarter gallery and cupola; and a good salary, for this country, has been subscribed to support me here the whole of my time. I have accepted their call, and will be installed the pastor of this church about the middle of the next month. This, in a few words, is the result of our efforts here. . . .

Mission Rooms, Philadelphia, January, 1847.

We ask the particular attention of our readers to the article on *Domestic Missions* in our present number. We presume no apology will be needed for

occupying so large a portion of our limited space, with an article of such sterling value. The well-known signature of the venerated and much-loved wri-

ter, will secure its perusal. But mere perusal is not all that is desired. Let its deeply interesting facts be well considered; and its kind, but urgent reasoning and expostulations, have their due influence. The Church has unquestionably a great work to do in this land; and that work must be done soon, and done wisely, and energetically, if we would perpetuate our civil and religious liberty, and save the souls of our countrymen. We believe it to be an indubitable truth, "That the influence of true religion *alone* can save this country from the most fearful disorder and ruin." And well assured we are, that "the Gospel is God's appointed means of saving men, *and there is no other.*" What an appeal is here made to the patriot and the Christian to bring all their energies and resources to bear on the great work of spreading the Gospel through our whole land! Let them ponder it well, and act according to their convictions of duty. And let the solemn truth be deeply impressed on every mind, that what *we do* in this work *must be done quickly.* Time is rapidly passing away. Another year of our working season is gone, *forever gone.* To many of our readers, the year on which we now enter, will unquestionably be their last year. Let us "work then, while it is day: the night cometh, when no man can work."

After we had prepared all the matter for this number of the Domestic Chronicle, and at the moment we were sending it to the press, we received from a valued correspondent, an interesting article, designed for the new year. It was a matter of deep regret, that our limited space would not admit of its publication in the present number. It will appear in our next.

NOTICE.

TO THE MISSIONARIES OF THE BOARD.

Clothing.—A considerable amount of valuable clothing, furnished by the ladies of different churches, has recently been forwarded to our missionaries, principally to the missionaries in the West, and North-West. And so far as we have been able to ascertain their wants, much pains have been taken to send to those who most needed. *Definite information* as to the wants of our mission families, is much needed, and greatly desired at the Office of the Board; and we will be thankful to our missionaries who are in want of these articles, if they would let us know their wants. We will do the best we can for their supply. In writing to us on this subject, we would be glad to have information on the following points. What family have you? What articles are most needed? How shall the box be directed? How sent?

W. A. McDOWELL,
Cor. Sec. &c.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN NOVEMBER, 1846.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>		<i>Pby. of Buffalo City.</i>	
First Presb. ch, Cambridge, N Y	20 00	Aurora ch, N Y	10 00
<i>Pby. of Albany.</i>		SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>	
Northampton ch. N Y, 5 25; First Presb. ch, Albany, N Y, 123 58	128 83	Deerpark ch. Mount Hope, N Y.	13 40
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		<i>Pby. of Bedford.</i>	
Windsor ch, N Y	5 86	South Salem, N Y, fem mis soc	20 00
<i>Pby. of Wyoming.</i>		<i>Pby. of New-York.</i>	
East Bethany ch. N Y. 11 50; Scottsville ch. N Y. 6	17 50	Fem mis soc of Rutgers st ch. N Y. 100 28;	
		Duane st ch N Y. Sab. sch asso. 50; Brook-	

lyn 2d ch, N Y. Thos. Baylis, 20; Margaret Gordon, N Y, 50 cts.; Duane st ch. N. Y. 1; Duane st ch. N. Y. 511 30; Brick ch. N. Y. 782 75	1465 83	of Colerain Forges, Pa. 10; Lewistown ch. Pa. 25; Huntingdon ch. Pa. 63; Clearfield ch. Pa. 8 01; Bellefonte ch. Pa. 40; ladies' sew. soc. of Spruce cr. cong. Pa. 15; West Kishacoquillas cong. Pa. 3	\$47 35		
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>					
Lamington ch. N. J. in part, 50; Westfield ch. N J. addl. 6 50; Hanover ch, N J, a widow's and her daughter's mite, 5	61 50	SYNOD OF OHIO. <i>Pby. of Zanesville.</i>			
<i>Pby. of New Brunswick.</i>					
Shrewsbury ch. N J, 11; ladies' soc. of the 1st Presb. ch, New Brunswick, N J. 60 less 2 counterfeit returned, 53	69 00	Cambridge ch, Ohio 7 50			
<i>Pby. of West Jersey.</i>					
Blackwood Town ch. N J	9 00	SYNOD OF ILLINOIS. <i>Pby. of Peoria.</i>			
<i>Pby. of Newton.</i>					
Danville ch. 2; Allen Township ch. 50; Upper Mount Bethel ch, 5 25; Hackettstown ch, 52 61; John Wilson of Allentownship ch, 5	114 86	Don. of the Rev Robert B Dobbins and his sons 9 00			
<i>Pby. of Luzerne.</i>					
Pine Grove ch, Pa.	5 00	* Total, \$3000 17			
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>					
Tenth Presb. ch. Phila. addl. Robert Earp, 50; Wm A Porter, 5; S A Mercer, 5; T G Broughton, 5; Moses Johnson, 25; Rev. Thomas Hoge, 20; cash, 10; B Gaskill, 5; amount 125; ——— a lady of the Seventh Presb. ch Penn Square, Phila. 50; cash collection in same ch, 138 59; mis soc of the Ninth Presb. ch. Phila. 23; Central ch. Phila. addl. C Hickling, 1; a friend, 1	338 59	CLOTHING.			
<i>2d Pby. of Philadelphia.</i>					
Neshaminy, Pa. Rev H R Wilson, D.D. don.	5 00	From a few ladies of Frankford ch, Pa, a box containing four bed quilts, valued at 15 00			
<i>Pby. of Baltimore.</i>					
First ch Baltimore, Md. in part	451 95	From Pittsgrove cong. N J, a box of clothing valued at 20 00			
<i>Pby. of Huntingdon.</i>					
Hellidaysburg ch. 83 34; David Stewart, Esq.		From Bridgeton cong, N J, a box of clothing and other articles, valued at 216 80			
		From the Ladies' Sewing Soc. of Vienna Presb. cu, N Y, a box of clothing, valued at 40 87			
		From the Ladies' Middle Smithfield cong, N Y, a box of clothing, valued at 10 00			
		From the ladies of Lower Tuscarora cong, l'a, a box of clothing, valued at 25 00			
		From the Ladies' Benev. Soc. of Wyoming Presb. ch, N Y, a box of clothing, valued at about 50 00			
		From the ladies of Ballston Spa cong, N Y, a box of clothing, valued at 35 99			
		\$413 66			
		FOR THE CHURCH EXTENSION FUND.			
		"A friend in Delaware," 20 00			
		Thomas McMullin, Albany, N Y, 5 00			
		Church at Princetown, N Y, 1 00			
		Titusville ch, N J, per Rev. G. Van Artsdalen, 5 00			
		\$31 00			
		WM. D. SNYDER, Asst. Treasurer.			

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN NOVEMBER, 1846.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		Champion ch, 2 05	5 35
Bethel ch, 38; 2d ch, Pittsburg, additional, 1	\$39 00	MISCELLANEOUS.	
<i>Pby. of Blairsville.</i>		Sab. sch, Union Town, Pa	3 30
Ebenezer ch,	15 07	\$230 07	
SYNOD OF WHELELING. <i>Pby. of Steubenville.</i>			
1st ch Steubenville, in part, 50; 2d ch, Steubenville, 117 35,	167 35	FOR THE CHURCH EXTENSION FUND.	
<i>Pby. of New Lisbon.</i>			
Coatsville ch, 1 20; Wethersfield ch, 2 10;		John H Mathews	1 00
		J. D. WILLIAMS, Treasurer.	
		No Report from the Treasury at Louisville, Ky.	

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS

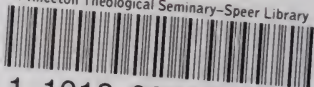
To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of _____ or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

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